IN THE NAME OF ALLAH,
THE ALL-BENEFICENT, THE ALL-MERCIFUL

قال الله تعالى:

إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.

(*Sūrah al-Aḥzāb* 33:33).

Prophetic traditions, mentioned in most reliable Sunnī and Shī ʿite reference books of *ḥadīth* and *tafsīr* (Qur'ānic Exegesis), confirm that this holy Qur'ānic verse was revealed to exclusively involve the five People of the Mantle; namely, Muḥammad, ʻAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn, peace be upon them, to whom the term "Ahl al-Bayt (People of the House)" is solely dedicated.

For instance, refer to the following references:

(1) Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:331; 4:107; 6:292, 304. (2) *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130. (3) Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al. (4) Al-Dūlābī (d. 310 AH), *al-Dhurriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108. (5) Al-Nassā'ī (d. 303 AH), *al-Sunan al-Kubrā*, 5: p. 108, 113. (6) Al-Ḥākim al-Naysābūrī (d. 405 AH), *al-Mustadrak ʻalā al-Ṣaḥīḥayn*, 2:416, 3:133, 146, 147. (7) Al-Zarkashī (d. 794 AH), *al-Burhān*, p. 197. (8) Ibn Hājar al-ʿAsqalānī (d. 852), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

As for Shī ʿite reference books of *ḥadīth*, refer to the following references:

(1) Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287. (2) Ibn Bābawayh (d. 329 AH), *al-Imāmah wa'l-Tabṣirah*, p. 47, Ḥ. 29. (3) Al-Maghribī (d. 363 AH), *Daʿā'im al-Islām*, pp. 35, 37. (4) Al-Ṣadūq (d. 381 AH), *al-Khiṣāl*, pp. 403, 550. (5) al-Ṭūsī (d. 460 AH), *al-Amālī*, Ḥ. 438, 482, 783.

For more details, refer to the exegesis of the holy Qur'ānic verse involved in the following reference books of *tafsīr*: (1) Al-Ṭabarī (d. 310 AH), *Book of Tafsīr*. (2) Al-Jaṣṣāṣ (d. 370 AH), *Aḥkām al-Qur'ān*. (3) Al-Waḥīdī (d. 468 AH), *Asbāb al-Nuzūl*. (4) Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*. (5) Al-Qurṭubī (d. 671 AH), *al-Jāmiʻ li-Aḥkām al-Qur'ān*. (6) Ibn Kathīr (d. 774 AH), *Book of Tafsīr*. (7) Al-Thaʿālibī (d. 825 AH), *Book of Tafsīr*. (8) Al-Suyūtī (d. 911 AH), *al-Durr al-Manthūr*. (9) al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*. (10) Al-ʿAyyāshī (d. 320 AH), *Book of Tafsīr*. (11) Al-Qummī (d. 329 AH), *Book of Tafsīr*. (12) Furāt al-Kūfī (d. 352 AH), *Book of Tafsīr*; in the margin of the exegesis of verse 4:59. (13) Al-Ṭabrisī (d. 560 AH), *Majmaʻ al-Bayān*, as well as many other reference books of *ḥadīth* and *tafsīr*.

VIRTUES OF THE FIVE PERSONS

Collected From

THE SIX RELIABLE BOOKS

PART ONE

قَالَ رَسُولُ اللهِ ﷺ:

إِنِّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ: كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَداً، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

The Messenger of Allah *(peace and blessings of Allah be upon him and upon his Household)* said:

"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*ʿitrah*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

Some references:

Al-Ḥākim al-Nayshābūrī, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533

Muslim, *al-Ṣaḥīḥ*, (English translation), book 31, *ḥadīths* 5920-3

At-Tirmidhī, *al-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīths* 3786, 3788; vol. 2, p. 219

Al-Nassā'ī, *Khaṣā'iṣ ʿAlī ibn Abī Ṭālib*, *ḥadīth* 79

Aḥmad ibn Ḥanbal, *al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190

Ibn al-Athīr, *Jāmiʿ al-Uṣūl*, vol. 1, p. 277

Ibn Kathīr, *Al-Bidāyah wa'l-Nihāyah*, vol. 5, p. 209

Ibn Kathīr, *Tafsīr al-Qur'ān al-ʿAẓīm*, vol. 6, p. 199

Nāṣir al-Dīn al-Albānī, *Silsilat al-Aḥādīth al-ṣaḥīḥah* (Kuwait: Al-Dar al-Salafiyyah), vol. 4, pp. 355-358

VIRTUES OF THE FIVE PERSONS

Collected From

THE SIX RELIABLE BOOKS

Translation of

FAḌĀ'IL AL-KHAMSAH MIN AL-ṢIḤĀḤ AL-SITTAH

COMPILER

HIS EMINENCE THE GRAND AYATOLLAH SAYYID

MURTAḌĀ AL-ḤUSAYNĪ AL-YAZDĪ AL-FAYRŪZ'ĀBĀDĪ

PART ONE

Translator

BADR SHAHIN

Cultural Affairs Department

The Ahl al-Bayt World Assembly

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Author: Murtaḍā al-Ḥusaynī al-Yazdī al-Fayrūz'ābadī

Project Supervisor: Translation Unit, Cultural Affairs Department / The Ahl al-Bayt World Assembly (ABWA)

Translator: Badr Shahin

Editor: Iffat Shah

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info@ahl-ul-bayt.org

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PREFACE

In the Name of Allah, the All-beneficent, the All-merciful

The invaluable legacy of the Household [*Ahl al-Bayt*] of the Prophet, as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has given many scholars to the Muslim community who, following in the footsteps of Imams of the Prophet's Household *(peace of Allah be upon them)*, have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the Ahl al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl al-Bayt *(peace of Allah be upon them)* and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the School of the Ahl al-Bayt *(peace of Allah be upon them)* are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shī'ah writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in edition and publication of the valuable works of leading Shī'ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household *(peace of Allah be upon them)* has offered to the entire world.

The Ahl al-Bayt World Assembly looks forward to benefiting from the opinions of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in

propagating the genuine Islamic teachings as preached by the Prophet Muḥammad *(peace and blessings of Allah be upon him and upon his Household).*

We beseech Allah, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imam al-Mahdī, His representative on the earth *(may Allah expedite his advent).*

It is appropriate here to express our utmost gratitude to Badr Shahin for translating the book as well as to all our honorable colleagues in accomplishing this task especially the dear ones in the Translation Office for undertaking this responsibility.

Cultural Affairs Department
The Ahl al-Bayt World Assembly

FOREWORD

In the Name of Allah, the All-beneficent, the All-merciful

All praise is due to Allah infinitely, and all glory be to Him in the morning and in the evening. Peace and mercy of Allah be upon the Holy Prophet Muḥammad whom Allah has sent as a bearer of good tidings and as a warner, and upon the members of his Household—from whom Allah has removed away uncleanness and whom He has purified with thorough purification—principally, his cousin, ʿAlī ibn Abī-Ṭālib, whom he appointed as referential authority and leader. Curse of Allah be upon their enemies, those who incurred the enmity of their partisans, and those who show loyalty to their enemies for whom Allah has prepared a burning fire; "*When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring.*"

The following lines comprise a small piece of the virtues of the Five Persons (namely; the Holy Prophet Muḥammad, Imam ʿAlī ibn Abī-Ṭālib, Lady Fāṭimah al-Zahrā', Imam al-Ḥasan ibn ʿAlī, and Imam al-Ḥusayn ibn ʿAlī—(*peace of Allah be upon them all*), which I have collected from the (so-called) *al-Ṣiḥāḥ al-Sittah*[1] as well as many other reference books of *ḥadīth*[2] that are decided as reliable by Sunnis. So, I have compiled these traditions and written them down in these papers, hoping that all Muslims would benefit from them. So, if the reader of these lines is in opposition to our belief (i.e. Shīʿism), he/she may hopefully find the right path by the will of Allah; and if he/she is one of the followers of true guidance and faith, these lines may hopefully increase his/her faith. Finally, Allah is the patron of all success.

The book has been arranged in five chapters and an epilogue.

---

[1] The *al-Ṣiḥāḥ al-Sittah* (the six most reliable reference books of *ḥadīth*); the Sunni compilation of six collections of sayings that are attributed to the Holy Prophet. These six collections are namely: *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Ṣaḥīḥ al-Tirmidhī*, *Ṣaḥīḥ al-Nassā'ī*, *Sunan Ibn Mājah*, and *Sunan al-Dārimī*. [*Translator*]

[2] *ḥadīth*; (literally, *discourse*) the body of traditions concerning the sayings, doings, and confirmations of the Holy Prophet Muḥammad, peace be upon him and his Household. [*Translator*]

CHAPTER ONE
VIRTUES OF THE HOLY PROPHET MUḤAMMAD

This chapter is divided into a number of sections; as follows:

1

The Ever Adultery-Free Lineage of the Holy Prophet Muḥammad

Kanz al-ʿUmmāl,[1] vol. 6, page 300:

Al-Muttaqī al-Hindī writes down: ʿAbdullāh ibn (i.e. the son of) ʿAbbās is reported to have said that he heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying: "I am Muḥammad, the son of ʿAbdullāh, the son of ʿAbd al-Muṭṭalib, the son of Hāshim, the son of ʿAbd-Manāf, the son of Quṣay, the son of Kilāb, the son of Murrah, the son of Kaʿb, the son of Lu'ay, the son of Ghālib, the son of Fihr, the son of Mālik, the son of al-Naḍr, the son of Kinānah, the son of Khuzaymah, the son of Mudrikah, the son of Ilyās, the son of Muḍar, the son of Nizār, the son of Maʿd, the son of ʿAndān, the son of Idd, the son of Idad, the son of al-Humaysaʿ, the son of Yashḥub, the son of Nabt, the son of Ḥumayl, the son of Qaydār, the son of Ismāʿīl (Ishmael), the son of Ibrāhīm (Abraham), the son of Tārakh, the son of Nāḥūr, the son of Ashwaʿ, the son of Arʿūs, the son of Fāligh, the son of ʿĀbir (i.e. Prophet Hūd), the son of Shāniḥ, the son of Arfakhashd, the son of Sām (Sam), the son of Nūḥ (i.e. Noah), the son of Lamak, the son of Matūshalakh, the son of Ikhnokh (i.e. Prophet Idrīs), the son of Yard, the son of Qaynān, the son of Anūsh, the son of Shayth (i.e. Seth), the son of Ādam (i.e. Adam), peace be upon him."

Al-Muttaqī al-Hindī comments: This narration is quoted by al-Daylamī.

Kanz al-ʿUmmāl, vol. 6, page. 106:

Al-Muttaqī al-Hindī writes down: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said: "I was with Adam in Paradise; in his loins. I was embarked on the Ark when I was in the loins of my forefather Noah. I was in the loins of Abraham and I was thus thrown into the fire with him. None of my parents and fore-parents had ever met illegitimately. Allah always transferred me from the excellent loins to the pure wombs while I was well-selected and well-guided. Whenever the sperm of one of my forefathers was divided into two parts, I would always be in the best part.

Allah had made a covenant with all human beings that they should believe in

---

[1] The book's full title is *Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa'l-Afʿāl*. The author is ʿAlā' al-Dīn ʿAlī al-Muttaqī ibn Ḥusām al-Dīn al-Hindī al-Burhān-Fawrī, died in AH 975. [*Translator*]

my prophethood, took a promise from them that they would accept Islam (with which I would come), issued my name in the Torah and in the Evangel, and declared my attributes to all prophets.

The earth shines with my luminosity and the clouds glow with my face. He taught me His Book, elevated me to His skies, and derived my name from one of His Excellent Attributes; so, He, the Lord of the Divine Throne, is the All-praised (*maḥmūd*) and I am the well-praised (*muḥammad*).

He promised me that He would endow me with the Divine Pond and the Kawthar Pool and that He would make me the first intercessor and the first one whose intercession should be admitted.

He then placed me in this world among the best people of my community; namely, the oft-thanksgivers. They bid the good and forbid the evil."

Al-Muttaqī al-Hindī comments: This narration is quoted by Ibn ʿAsākir on the authority of ʿAbdullāh ibn ʿAbbās.

Al-Ṭabaqāt al-Kubrā,[1] vol. 1, part 1, page 31:

Through his own chain of authority, Ibn Saʿd reports Jaʿfar ibn Muḥammad on the authority of his father Muḥammad ibn ʿAlī ibn al-Ḥusayn who reported the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to have said: "I was born of a legitimate marriage. I was never born due to adultery since my forefather Adam existed. Nothing of the illegitimate relationships of the people of the pre-Islamic era has ever touched me. I came through pure relationships only."

The compiler of the book comments: Although traditions, confirming that the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him and his Household)* was the descendent of entirely pure and legitimate relationships and that he was never the offspring of any illegitimate relationship, are too many to be mentioned in this book, I have mentioned two narrations only.

[1] The author of the book is Muḥammad ibn Saʿd, born in AH 168 and died in AH 230. [*Translator*]

2

The Holy Prophet is the best of all people in ethnic group, tribe, family, lineage, and pedigree

Ṣaḥīḥ al-Tirmidhī,[1] vol. 2, page 269:

Through his chain of authority, al-Tirmidhī reports al-Muṭṭalib ibn Abī-Wadāʿah to have said: Al-ʿAbbās, once, came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and informed him of something. Immediately, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* climbed the minbar (a small set of steps in a mosque, used for delivering speeches) and asked the addressees, "Who am I?"

"You are the apostle of Allah," they answered.

He then said, "I am Muḥammad the son of ʿAbdullāh the son of ʿAbd al-Muṭṭalib. Verily, when Allah created the creatures, He placed me with the best group of them all. He then divided them into two groups, and put me in the best group of these two. He then separated these groups into tribes, and chose the best of all these tribes for me. He then separated these tribes into families and made me from the best family and the best lineage."

Mustadrak al-Ṣaḥīḥayn,[2] vol. 4, page 73:

Through his own chain of authority, al-Ḥākim al-Nayshābūrī reports ʿAbdullāh ibn ʿUmar to have said: One day, we were sitting in the courtyard of the house of Allah's Aposlte *(peace and blessings of Allah be upon him [and upon his Household])* when a woman passed by us. A man from the group immediately said, "This is the daughter of Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*."

Abū-Sufyān commented, "The like of Muḥammad amongst the people of Banū-Hāshim clan is like a basil in the middle of hay!"

Having heard these words, the woman hurried towards the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and spoke to him. Showing clear signs of anger on his face, he came out and said: "I have been informed of some words some people have said. Verily, when Allah the All-blessed and All-exalted created the heavens, He chose the highest sky as the abode of

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(1) The book's full name is *al-Jāmiʿ al-Ṣaḥīḥ*. The compiler is Abū-ʿĪsā Muḥammad ibn ʿĪsā ibn Sawrah al-Tirmidhī (AH 209-279). This book is one of the so-called *al-Ṣiḥāḥ al-Sittah*. [*Translator*]

(2) The book's full title is *al-Mustadrak ʿalā al-Ṣaḥīḥayn*. The author is Abū-ʿAbdullāh al-Ḥākim al-Nayshābūrī, died in AH 405. [*Translator*]

whomever of His creatures He wished to dwell there. He then created the creatures and preferred the children of Adam (i.e. human beings) over the other creatures. He then preferred the Arabs over the other children of Adam. He then preferred the descendants of Muḍar over the other Arabs. He then preferred the tribe of Quraysh over the other descendants of Muḍar. He then preferred the descendants of Hāshim over the other members of the Quraysh tribe. He then preferred me over the other descendants of Hāshim. Now, I, a descendant of Hāshim, have always been of the most elite group. So, whoever loves the Arabs, must love them on the basis of his love for me; and whoever hates the Arabs, must hate them because he hates me."

Dhakhā'ir al-ʿUqbā,[1] page 10:

Muḥibb al-Dīn al-Ṭabarī writes down: Wāthilah ibn al-Asqaʿ is reported to have quoted the Apostle of Allah *(peace and blessings of Allah be upon him and his Household)* as saying: "Verily, Allah has preferred Abraham over the other children of Adam and betaken him as His intimate friend. He preferred Ishmael over the other sons of Abraham. He then preferred Nizār over the other sons of Ishmael. He then preferred Muḍar over the other sons of Nizār. He then preferred Kinānah over the other sons of Muḍar. He then preferred Quraysh over the other sons of Kinānah. He then preferred the descendants of Hāshim over the other members of the Quraysh tribe. He then preferred ʿAbd al-Muṭṭalib over the other sons of Hāshim. He then preferred me over the other descendants of ʿAbd al-Muṭṭalib."

The compiler of this book comments: This tradition is recorded with these very words by Abu'l-Qāsim Ḥamzah ibn Yusuf al-Sahmī. It is also recorded by Muslim and al-Tirmidhī. As for Abū-Ḥātim, he recorded the tradition in a brief way.

Kanz al-ʿUmmāl, vol. 6, page 108:

Al-Muttaqī al-Hindī writes down: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said: "No pride! I am the most honorable of all people in bloodline. No pride! I am also the noblest of all of them in prestige. O people, whoever comes to us, we will most surely come to him. Whoever honors us, we will most surely honor him. Whoever writes to us, we will most surely reply to his letter. Whoever participates in the funeral ceremonies of our dead people, we will most surely participate in the funeral ceremonies of his dead ones. Whoever observes his duty towards us, we will most surely observe our duty towards him.

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[1] The book's full title is *Dhakhā'ir al-ʿUqbā fī Manāqib Dhawi'l-Qurbā*. The author is Muḥibb al-Dīn Aḥmad ibn ʿAbdullāh al-Ṭabarī, died in AH 694. [*Translator*]

O people, behave towards people according to their prestige, associate with them as long as they bear a considerable amount of religiousness, deal with people according to the status of their personalities, and think of people courteously so that you will be forgiven."

The compiler of this book comments: This tradition has been recorded by al-Daylamī who reports it from Jābir who reports it directly from the Apostle of Allah *(peace and blessings of Allah be upon him and his Household).*

Al-Durr al-Manthūr, Exegesis of Sūrah al-Aḥzāb, Verse 33:[1]

Al-Suyūṭī writes down: Al-Ḥakīm al-Tirmidhī, al-Ṭabarānī, Ibn Mardawayh, Abū-Naʿīm, and al-Bayhaqī (in *Dalā'il al-Nubuwwah*) reported ʿAbdullāh ibn ʿAbbās to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: "Indeed, when Allah divided the creatures into two groups, He placed me with the best of the two. This is the meaning of His saying (in the Holy Qur'ān): '*And the companions of the right hand*.' He also says, '*And the companions of the left hand*.' So, I am one of the companions of the right hand. Moreover, I am the best of the companions of the right hand.

Allah then divided the two groups into three thirds and placed me with the best third. This is the meaning of His saying, '*Then (as to) the companions of the right hand; how happy the companions of the right hand are! And (as to) the companions of the left hand; how wretched the companions of the left hand are! And the foremost are the foremost.* (56/8-10)' I am the best of those foremost ones.

He then divided the three thirds into tribes and placed me with the best tribe. This is the meaning of His saying, '*O you men! Surely, We have created you of a male and a female, and made you tribes and families that you may know each other. Surely, the most honorable of you with Allah is the one most pious among you.* (49/13),' I am the most pious of all of the children of Adam and I am the most honorable of them all in the sight of Allah. No pride!

He then divided the tribes into households and placed me with the best household. This is the meaning of His saying, '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.* (33/33)' So, the members of my household and I are purified from sinning."

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[1] The book's full title is *al-Durr al-Manthūr fi'l-Tafsīr bi'l-Ma'thūr*. The author is Jalāl al-Dīn ʿAbd al-Raḥmān ibn Abī-Bakr al-Suyūṭī, died in AH 911.

The tradition quoted is found at the end of the exegesis of Āyah (Qur'ānic verse) No. 33 of Sūrah (Qur'ānic Chapter) al-Aḥzāb, No. 33; Vol. 5, Page 199 (*Dār al-Maʿrifah* Publishing House; Beirut, Lebanon). [*Translator*]

3

The Holy Prophet Muḥammad was appointed as prophet while Adam's soul was not yet breathed into his body

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 282:
Through his own chain of authority, al-Tirmidhī reports Abū-Hurayrah to have said: "O Allah's Apostle!" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was asked. "At what time were you appointed as prophet?"

He answered, "I was appointed as prophet when Adam was in a stage between soul and body."

Mustadrak al-Ṣaḥīḥayn, vol. 2, page 600:
Through his own chain of authority, al-Ḥākim reports al-ʿArbāḍ ibn Sāriyah al-Salamī to have said: I heard the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying, "In the first lines of the Book, I was recorded as the seal (i.e. last) of the prophets, while Adam was still lying down in his clay (i.e. soul was not yet breathed into his body)."

Ḥilyat al-Awliyā',[1] vol. 7, page 122:
Through his own chain of authority, Abū-Naʿīm al-Iṣfahānī reports Maysarah al-Fakhr as saying: I asked the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, "At what time were you decided as prophet?"

Stunned by this question, the attendees said, "What kind of question is this?"

Yet, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Leave him! I was decided as prophet when Adam was in a stage between soul and body."

Tārīkh Baghdād,[2] vol. 3, page 70:
Through his own chain of authority, al-Khaṭīb al-Baghdādī reports Abū-Hurayrah as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was asked, "When was prophethood decided for you?"

He answered, "(Prophethood was decided for me) in a stage between the creation of Adam and the breathing of soul into his body."

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[1] The book's full title is *Ḥilyat al-Awliyā'*. The author is Aḥmad ibn ʿAbdullāh al-Iṣbahānī al-Shāfiʿī, died in AH 948. [*Translator*]

[2] The book's full name is *Tārīkh Baghdād* or *Tārīkh Madīnat al-Salām*. The author is Abū-Bakr Aḥmad ibn ʿAlī al-Khaṭīb al-Baghdādī, died in AH 463. [*Translator*]

4

Birth of the Holy Prophet

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 63:
Through a number of chains of authority, Ibn Sa῾d reported 'Āminah bint (i.e. the daughter of) Wahab, the Holy Prophet's mother, as saying: "Along the period of my pregnancy with him (i.e. the Holy Prophet), I never felt any pangs until I gave birth to him. When he left me, a light that illumed whatever was between the east and west came out with him. He then fell to the ground leaning on his two hands. He then took a handful of dust, pressed it with his hand, and raised his head toward the sky."

Some reporters added: "When he was born, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* fell stooping on his knees and raising his head towards the sky. Along with him, a light illumined everything, including the palaces and marts of Syria. It was so bright that even the necks of camels in Buṣrā (a place in Syria) could be seen."

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 64:
Through his chain of authority, Ibn Sa῾d reports ῾Abdullāh ibn ῾Abbās on the authority of his father al-῾Abbās ibn ῾Abd al-Muṭṭalib who said, "The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was born circumcised and cheerful. ῾Abd al-Muṭṭalib was admired by this manner. Since that moment, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* won a special standing in his grandfather's eyes who, expressing this unfamiliar manner, said, 'This son of mine shall most certainly enjoy a special status.' So, ῾Abd al-Muṭṭalib's prediction came true."

Majma῾ al-Zawā'id,[1] vol. 8, page 220:
Al-Haythamī writes down: ῾Uthmān ibn Abi'l-῾Āṣ quoted his mother as saying: "I was present when Āminah gave birth to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. When the throes of childbirth attacked her, I saw the stars coming down so closely that I thought that they would inevitably fall on me. When she gave birth to him, a light came out along with him that illumined the chamber and the house where we were. Because of that light, everything that my eyes fell on was in bloom."

The compiler of this book comments: This narration is also reported by al-Ṭabarānī.

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[1] The book's full name is *Majma῾ al-Zawā'id wa-Manba῾ al-Fawā'id*. The author is Nūr al-Dīn ῾Alī ibn Abī-Bakr al-Haythamī, died in AH 807. [*Translator*]

Tārīkh Baghdād, vol. 1, page 329:

Through his chain of authority, al-Khaṭīb reports Anas ibn Mālik to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "One of my distinctive features of honor is that I was born circumcised and no one could see my private parts."

5

Bodily Features of the Holy Prophet

Al-Ṭabaqāt al-Kubrā, vol. 1, part 2, page 120:

Through his chain of authority, Ibn Saʿd reports that a man from the Anṣār[1] asked ʿAlī *(peace of Allah be upon him)* to describe the bodily features of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).* ʿAlī, who was carrying the holder of his sword at the al-Kūfah Mosque, said, "As for the Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, his skin was peachy. He was black-eyed; straight-haired; bushy-bearded; smooth-cheeked; the hair of his head glided on his ears; and the hair from his chest to his abdomen was sparse. He had hair from the upper part of his chest up to his navel flowing like a rod; he had no other hair on his abdomen or his chest. His neck was like a silver vessel. The palms of his hands, as well as his feet, were rough. He walked firmly as if he was going down a rocky region or climbing a hill. When he turned his face, all his body turned. The vein on his face seemed like pearl. The smell of his sweat was more sweet-smelling than fresh musk. He was neither short, nor tall, nor overweight, nor thin. I have never seen and I will never see anyone like him."

Kanz al-ʿUmmāl, vol. 4, page 34:

Al-Muttaqī al-Hindī reports on the authority of Abū-Hurayrah who said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* passed away on Monday, at the twelfth night of Rabīʿ al-Awwal.[2] In the morning of the Tuesday that followed, an old man came and said, "I am one of the rabbis of Jerusalem." He then asked ʿAlī *(peace of Allah be upon him)*, "Describe to me the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* so accurately that I will feel that I am looking at him."

ʿAlī *(peace of Allah be upon him)* said, "May my father and mother be sacrificed for him! He was neither taller than average height nor shorter than that; rather,

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[1] Anṣār; the Helpers: the early Muslims of Yathrib (lately al-Madīnah) who received and supported the Holy Prophet and his followers after they had fled their hometown, Makkah. [*Translator*]

[2] Rabīʿ al-Awwal is the third month in the year according to the Islamic calender. The twelve months of a year in the Islamic calendar are respectively as follows: Muḥarram, Ṣafar, Rabīʿ al-Awwal, Rabīʿ al-Thānī, Jumādā al-'Ūlā, Jumādā al-Thāniyah, Rajab, Shaʿbān, Ramaḍān, Shawwāl, Dhu'l-Qaʿdah, and Dhu'l-Ḥijjah.

he was of medium height. His skin was white with slight reddishness. The hair of his parting was curly; his hair reached his earlobe; he had a large-forehead and was black-eyed; the hair on his eyebrows was straight; he was cute-nosed and tiny-lipped; there were gaps between his teeth; he was bushy-bearded; his neck was like a silver vessel, as if gold was streaming in his neckline; the palms of his hands and feet were rough; he had a few hairs between the upper chest and the thorax, lining up like a rod; he had no other hair neither on the abdomen nor on the back. The odor of musk diffused from him. When he stood up, he would be distinctive among the people; when he turned his face, his whole body turned with it; when he walked, he walked firmly as if he was coming down a hill. He was the purest of all people in moralities, the most courageous of all of them, and the most magnanimous. One like him will never exist, as no one like him ever existed."

The rabbi said, "O ʿAlī, I have come across these features in the Torah. I now believe for sure that there is no god but Allah and that Muḥammad is His messenger."

Commenting on this tradition, al-Muttaqī al-Hindī adds: Ibn ʿAsākir records the same tradition (in his book).

The compiler of this book comments: Muḥibb al-Dīn al-Ṭabarī, in his book of *al-Riyāḍ al-Naḍirah* (vol. 2, page 195) has quoted a narration, relating that a group of Jews came to Abū-Bakr and asked him, "Describe your acquaintance." Abū-Bakr referred them to ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* who described the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* with similar statements to the previously mentioned ones reported by Abū-Hurayrah.

The narration will soon be mentioned in a coming chapter on Abū-Bakr's references to Imam ʿAlī *(peace of Allah be upon him)*.

6

Features of the Holy Prophet as mentioned in the Torah and the Evangel

Musnad Aḥmad,[1] vol. 2, page 174:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAṭā' ibn Yasār as saying: I once met ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ and asked him to tell me about the features of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* that are mentioned in the Torah. Answering me, ʿAmr said, "Yes, I will. By Allah, he is most surely described in the Torah as same as he is described in the Qur'ān (that reads): '*O Prophet! Truly, We have sent you as a witness, a bearer of glad tidings, and a warner*,' and a sanctuary for the inhabitants of Makkah. You are My servant and My messenger. I have named you *Mutawakkil* (i.e. one who places his trust in Allah). You are neither stern, nor hardhearted, nor noisy in marts."

Yūnus added: "…He never repels evil with evil; rather, he pardons and forgives. Allah shall not grasp his soul before He makes straight through him the crooked community by making them all bear witness that there is no god but Allah. Through him, Allah will open blind eyes, deaf ears, and hardened hearts."

ʿAṭā' commented: "I then met Kaʿb and asked him the same question. His answer was exactly the same as ʿAbdullāh's, except that Kaʿb uttered the last statements with his own dialect."

Ḥilyat al-Awliyā', vol. 5, page 386:

Through his chain of authority, Abū-Naʿīm reports a nephew of Kaʿb on the authority of his uncle who said, "Verily, we can see the features of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* in a line of the Book of God, saying: Muḥammad is the messenger of Allah. His people are the oft-thanksgivers; they praise Allah for every manner and they glorify Him (professing Him too great to be described) for every honorable condition. They care very much for sunrise and sunset. They perform the five ritual prayers in their prescribed times even if they would be standing on garbage. They wrap their waists in loincloths and wash their limbs ceremonially. In the air, they pray together and sound just like the buzzing of bees.

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[1] The book's full name is *Musnad al-Imām Aḥmad ibn Ḥanbal*. The author is Aḥmad ibn Ḥanbal, the founder of one of the four major Sunni schools of law. He died in AH 241. [*Translator*]

In another line, we can read: Muḥammad, the Divinely chosen prophet, is neither stern, nor hardhearted, nor loud in marts. He does not punish evil with evil; rather, he always pardons and forgives. Makkah is his place of birth; Ṭībah is the place of his emigration, and Syria is his kingdom."

Al-Ṭabaqāt al-Kubrā, vol. 1, part 2, page 89:

Through his chain of authority, Ibn Sa'd reports Sahl, the client of 'Utaybah, as saying: I was Christian from (the village of) Marīs. As I was an orphan, I was brought up by my mother and uncle. I frequently browsed the Evangel. One day, I took a copy of the Evangel that belonged to my uncle and started browsing it. I came through a paper of the Book and it was strangely folded; therefore, I touched its edges with my hand and discovered that it was fastened to other papers with glue. When I slit the papers open and read the inscription, I discovered that the features of Muḥammad *[peace and blessings of Allah be upon him and his Household]* were written thereon. The inscription read as follows: Muḥammad is neither short nor tall. He is white and has two braids. There is a seal-like mole between his two shoulders. He gives very much liberally and he does not accept any alms from anybody. He rides on donkeys and camels and milks ewes. He puts on patched shirts. Whoever does so, must be free of arrogance. Muḥammad does so. He is from the offspring of Ishmael and his name is Aḥmad.

When I reached these words, my uncle came in. Once he saw me reading these papers, he hit me and said, "Why have you slit open and read these papers?"

I answered, "These papers comprise the features of the Prophet Aḥmad.

My uncle said, "Well, he has not come yet."

7

Guidance of the Holy Prophet is the best guidance

Ṣaḥīḥ Muslim; Book: Friday, Chapter: Alleviating the Ritual Prayers and the Friday Prayer[1]

Through his chain of authority, Muslim reports Jaʿfar ibn Muḥammad on the authority of his father who reported Jābir ibn ʿAbdullāh as saying: Whenever the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* delivered a speech, his eyes would turn red, his voice would be loud, and he would be furiously angry as if he was warning an army (about the coming of their enemy). He would always say, "Expect the Resurrection Day to befall you this morning or this evening."

He would also say, "When I was sent to you as prophet, the Hour (of Resurrection) was as imminently close as these two fingers of mine." He would then combine his forefinger to his middle finger.

He frequently said, "Behold! The best discourse is the Book of Allah. The best guidance is the guidance carried to you by Muḥammad. The evilest of all affairs are the innovative ones. Every innovative affair is a source of deviation. I have greater authority over the faithful believers than that they have over themselves. Whoever leaves behind any wealth, it will be for his relatives; but whoever leaves a debt or dependants, then I must pay it and I must vouch for them. I am the guardian of all believers."

Sunan al-Nassā'ī,[2] vol. 1, page 234:

Through his chain of authority, al-Nassā'ī reports Jaʿfar ibn Muḥammad on the authority of his father who reported Jābir ibn ʿAbdullāh as saying: Whenever he delivered a speech, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* would commence with statements of adequate praise and glorification of Allah and then say, "Whomsoever Allah guides, is the one who follows the right way; and whomsoever Allah leads astray, will find no guide to lead at all. The most veracious discourse is the Book of Allah, the best guidance is the guidance of Muḥammad, and the evilest of all affairs are the innovative ones. Every innovation is heresy, and every heresy is a source of deviation, and every deviation shall be in Hellfire."

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[1] *Kitāb al-jumuʿah, bāb takhfīf al-ṣalāt wa'l-jumuʿah.*

[2] The book's full name is *Sunan al-Nassā'ī.* The author is Abū-ʿAbd al-Raḥmān Aḥmad ibn Shuʿayb al-Nassā'ī, died in AH 303. [*Translator*]

Sunan al-Nassā'ī, vol. 1, page 193:
Through his chain of authority, al-Nassā'ī reports Ja'far ibn Muḥammad on the authority of his father who reported Jābir ibn 'Abdullāh as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* used to say in his ritual prayers after uttering the *tashahhud*[1] statements, "The best wording is the wording of Allah and the best guidance is the guidance of Muḥammad."

[1] *Tashahhud* (i.e. bearing witness) is an obligatory statement of the ritual prayers that is said in the posture of sitting in the second unit of each prayer. It is called so because its statement reads as follows: "*I bear witness that there is no god but Allah and that Muḥammad is His servant and apostle. O Allah, please send blessings upon Muḥammad and Muḥammad's Household.*" [*Translator*]

8

The Names of the Holy Prophet

Ṣaḥīḥ al-Bukhārī, Book: Exegesis of the Qur'ān:[1]

Commenting on the holy Qur'ānic verse that reads, *"...giving the good news of a Messenger who will come after me, his name being Aḥmad* (61/6)," al-Bukhārī, through his chain of authority, reports Muḥammad ibn Jubayr ibn Muṭ῾im on the authority of his father who said: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, "Surely, I have many names; I am *Muḥammad* (the well-praised), I am *Aḥmad* (the praising), I am *al-Māḥī*; the obliterator. Through me, Allah shall obliterate atheism. I am *al-Ḥāshir*; the resurrector. All people shall be resurrected on my foot. I am *al-῾Āqib*; the concluding."

The compiler of this book comments: The same tradition is reported by Muslim in *Ṣaḥīḥ*, *Chapter: Virtues (faḍā'il), Section: Names of the Prophet*. He adds: The name *al-῾Āqib* means that no prophet should come after him.

Musnad Aḥmad, vol. 4, page 404:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Abū-Mūsā as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* mentioned a number of his names, some of which we retained while some others we did not. Hence, he said, "I am *Muḥammad*, *Aḥmad*, *al-Muqaffī* (the last sent messenger), *al-Ḥāshir*, *Nabī al-Tawbah* (the prophet of accepting repentance), and *Nabī al-Malḥamah* (the prophet of encounter)."

Musnad Aḥmad, vol. 5, page 405:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Ḥudhayfah as saying: One day, I was walking in one of the streets of al-Madīnah when I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, "I am *Muḥammad* and I am *Aḥmad*. I am *Nabī al-Raḥmah* (the prophet of mercy), *Nabī al-Tawbah*, *al-Ḥāshir*, *al-Muqaffī*, and *Nabī al-Malāḥim* (the prophet of encounters)."

Mustadrak al-Ṣaḥīḥayn, vol. 4, page 273:

Through his chain of authority, al-Ḥākim al-Nayshābūrī reports that Nāfi῾ ibn Jubayr visited ῾Abd al-Malik ibn Marwān who asked him, "Can you count the names of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* that Jubayr ibn Muṭ῾im used to count?"

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[1] *Kitāb al-tafsīr*

"Yes," answered Nāfiʿ. "They are six in number: *Muḥammad*, *Aḥmad*, *Khātam* (the seal of the prophets), *Ḥāshir*, *ʿĀqib*, *Māḥī*. The meaning of *Ḥāshir* is that he should be sent in a time close to the Hour (of Resurrection) as a warner for you in face of terrible penalty. The meaning of *ʿĀqib* is that he would be the last of the prophets. The meaning of *Māḥī* is that Allah would obliterate the sins of those who follow him."

Kanz al-ʿUmmāl, vol. 6, page 116:

Al-Muttaqī al-Hindī writes down: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said: "Verily, I have with my Lord the Almighty and All-majestic ten names. They are: *Muḥammad*, *Aḥmad*, *Abu'l-Qāsim*, *al-Fātiḥ* (the conqueror), *al-Khātam*, *al-Māḥī*, *al-ʿĀqib*, *al-Ḥāshir*, *Yāsīn*, and *Ṭāhā*."

Commenting on this tradition, al-Muttaqī al-Hindī says: This tradition is reported by Ibn ʿAdī and Ibn ʿAsākir from Abu'l-Fuḍayl.

9

The inscription on the stone of the Holy Prophet's ring

Ṣaḥīḥ al-Bukhārī, Book: Knowledge, Chapter: Forms of Correspondence[1]

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik as saying, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* wrote -*or*: wanted to write- a letter, but he was told that the recipients would not receive any letter unless it would be sealed. So, he *(peace and blessings of Allah be upon him [and upon his Household])* betook himself a ring of silver stone on which he engraved these words: *muḥammadun rasūlullāh* (Muḥammad is the Apostle of Allah). I could see the white color of his ring clearly in his hand."

The compiler of this book comments: The same tradition is reported by al-Nassā'ī in his book *Ṣaḥīḥ* (vol. 2, page 289), yet with little difference in the text. Al-Nassā'ī's version reads as follows: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* wanted to write a letter to the Romans, but he was told that they would not receive any letter unless it would be sealed… etc.

Ṣaḥīḥ al-Tirmidhī, vol. 1, page 325:

Through his chain of authority, al-Tirmidhī reports Anas ibn Mālik as saying, "The inscription on the stone of the Holy Prophet's ring was as follows: *muḥammad rasūl allāh*, and each word was inscribed in an independent line."

Ṣaḥīḥ al-Nassā'ī, vol. 2, page 295:

Through his chain of authority, al-Nassā'ī reports ʿAbdullāh ibn ʿUmar to have said, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to wear a golden ring, but he then threw it away and wore a silver one and engraved these words on its stone: *muḥammad rasūl allāh*. He *(peace and blessings of Allah be upon him [and upon his Household])* then said, 'It is not beseeming for anyone to engrave these words on the stone of his ring.' He *(peace and blessings of Allah be upon him [and upon his Household])* turned the stone of his ring to the inner side."

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[1] *Kitāb al-ʿilm*, *bāb mā yudhkaru fī'l-munāwalah*.

10

The Holy Prophet's stately appearance and shining face

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: The Prophet's Features: [1]

Through his chain of authority, al-Bukhārī reports Abū-Isḥāq to have heard al-Barā' saying, "The Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was the most good-looking of all people and the most well-mannered of them all. He was neither too tall nor short."

Ṣaḥīḥ al-Bukhārī:

In the same previously mentioned *Book*, al-Bukhārī reports al-Barā' as saying, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was of medium size. He was broad-shouldered and he had bushy hair that reached his earlobes. As I once saw him putting on a red garment, I had never seen anyone more handsome than he was."

Ṣaḥīḥ al-Bukhārī:

In the same previously mentioned *Book*, al-Bukhārī reports Abū-Isḥāq to have said: Al-Barā' was asked, "Was the Prophet's face like a sword?" He answered, "No, it was like the moon."

Ṣaḥīḥ al-Bukhārī:

In the same previously mentioned *Book*, al-Bukhārī reports ʿAbdullāh ibn Kaʿb as saying: I heard Kaʿb ibn Mālik relating his story when he failed to join the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* in the Battle of Tabūk. He said, "I greeted the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* whose face was shining with joy. Whenever he would be pleased, the Holy Prophet's face would shine like the moon. We would know how pleased he was when we saw his face shining."

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: The Holy Prophet was White-complexioned and Handsome: [2]

Through his chain of authority, Muslim reports al-Jarīrī to have asked Abu'l-Ṭufayl, "Have you seen the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*?" He answered, "Yes, I have. He was white-complexioned and handsome."

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[1] *Kitāb bid' al-khalq, bāb ṣifat al-nabī*

[2] *Kitāb al-faḍā'il, bāb kāna al-nabī abyaḍ malīḥ al-wajh.*

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 133:
Through his chain of authority, al-Tirmidhī reports Jābir ibn Samarah to have said, "I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* at a moonlit night. He was putting on a red garment. As I looked at the moon and him for comparison, I realized that his face shone brighter than the moon."

Musnad Aḥmad, vol. 2, page 305:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Abū-Hurayrah as saying, "I have never seen anything more attractive than the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. He looked as if the sun was running on his forehead. I have never seen anyone walking more quickly than he was, as if the earth was folded under his feet. We used to exert all efforts in order to catch up with him, but he did not care about our attempts to do so…"

Sunan al-Dārimī, (1) vol. 1, page 30:
Through his chain of authority, al-Dārimī reports Abū-ʿUbaydah ibn Muḥammad ibn ʿAmmār ibn Yāsir to have said that he once asked al-Rabīʿ the daughter of Muʿawwadh ibn ʿAfrā' to describe the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. She briefly said, "O son, seeing him was like seeing a shining sun."

Sunan al-Dārimī, vol. 1, page 30:
Through his chain of authority, al-Dārimī reports ʿAbdullāh ibn ʿAbbās as saying, "The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* had gapped teeth. When he spoke, something like light would come out between his teeth."

Tārīkh Baghdād, vol. 5, page 439:
Through his chain of authority, al-Khaṭīb al-Baghdādī reports Jābir (ibn ʿAbdullāh al-Anṣārī) to have quoted the Holy Prophet as saying, "The Archangel Gabriel came down to me and said: O Muḥammad, Allah sends you His greetings and says to you: O My beloved one! I have coated the beauty of (Prophet) Joseph with the light of the Divine Seat; and I have coated the beauty of your face with the light of My Throne. I have never created anything more attractive than you are, Muḥammad."

Kanz al-ʿUmmāl, vol. 6, page 297:
Al-Muttaqī al-Hindī reports on the authority of ʿĀ'ishah that she said: One day, I borrowed a needle from Ḥafṣah bint Rawāḥah for sewing a garment of

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(1) *Sunan al-Dārimī*'s author is Abū-Muḥammad ʿAbdullāh ibn Baḥrām, died in AH 255. [*Translator*]

the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. The needle then fell somewhere that I could not find it. As soon as he *(peace and blessings of Allah be upon him [and upon his Household])* came in, the needle showed itself due to the light of his face. I immediately laughed, and the Apostle *(peace and blessings of Allah be upon him [and upon his Household])* asked, "O Ḥumayrā'! Why are you laughing?"

I told him about the whole story. He raised his voice with these words: "O ʿĀ'ishah! Woe and, again, woe be to one who will be deprived of looking at this face! There will be no believing man or woman but that he/she will look forward to looking at my face."

This tradition is recorded by al-Daylamī and Ibn ʿAsākir.

Majmaʿ al-Zawā'id, vol. 8, page 279:

Al-Haythamī reports Abū-Qurṣāfah to have said: When my (maternal) aunt, mother, and I swore allegiance to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and returned home, my mother and aunt said to me, "O son, we have never seen anyone like this person with regard to the beauty of his face, immaculacy, and lenient wording. We noticed light coming out of his mouth."

Al-Haythamī comments: This narration has been reported by al-Ṭabarānī.

The compiler of the book comments: In his book entitled *Kunūz al-Ḥaqā'iq* (page 155), al-Mannāwī records a tradition that was ascribed to the Holy Prophet *(peace and blessings of Allah be upon him and his Household)*, yet without mentioning its chain of authority. It seems appropriate to cite this narration at the end of this section. The narration reads:

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Looking at my face is a sort of worship."

The same Prophetic tradition is mentioned by al-Ṭabarānī and al-Ḥākim al-Nayshābūrī.

11

The Holy Prophet was sweet-smelling, soft to the touch, and walked gently; his sweat was sweet-scented; and his excrement was immediately concealed by the earth

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: The Prophet's Features:

Through his chain of authority, al-Bukhārī reports Abū-Juḥayfah as saying, "The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* went out to a plain (of Makkah) at the time of midday. There, in the plains, he performed the ritual ablution (*wuḍū'*) and performed the Midday (*ẓuhr*) Prayer in two units and the Afternoon (*'aṣr*) Prayer in two units, too. In front of him, there was an iron-tipped stick… The people approached him and took his hand to rub it over their faces… I also took his hand and put it on my face. It was cooler than ice and more perfumed than musk.

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: The Prophet's Sweet Smell: [1]

Through his chain of authority, Muslim reports Anas ibn Mālik to have said, "I have never smelled any ambergris, or musk, or anything more sweet-smelling than the smell of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).* I have never touched anything, be it any type of silk, softer to the touch than the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).*"

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: The Prophet's Sweet Smell:

Through his chain of authority, Muslim reports Anas ibn Mālik to have said, "The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* had such a bright comlexion that the veins in his face seemed like pearls. His walking was so gentle that he would sway frontward. I have never touched any silk cloth softer than the palm of his hand, and I have never smelled any musk or ambergris more sweet-smelling than his smell."

Ṣaḥīḥ al-Tirmidhī, vol. 1, page 363:

Through his chain of authority, al-Tirmidhī reports Anas ibn Mālik to have said, "I worked as the servant of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* for ten years. Throughout all these years, he never said to me any word of contempt, be it as trivial as *ugh*, and he never blamed me for a deed that I did, nor reproached me for not doing a deed that I should have done.

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[1] *Kitāb al-faḍā'il, Bāb ṭīb rā'iḥat al-nabī.*

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was the most well-mannered of all people. I have never touched a piece of silk softer than the palm of his hand nor have I ever smelled musk or fragrance more sweet-smelling than his sweat."

Musnad Aḥmad, vol. 3, page 136:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Anas ibn Mālik to have said: One day, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* visited us at home and slept there. During his sleep, he sweated. Immediately, my mother brought a flask and collected the drops of his sweat. The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* woke up and asked, "O Ummu-Salīm! What are you doing?"

She answered, "These drops of your sweat; we mix them with our perfumes. In fact, they are more sweet-smelling than all perfumes."

Musnad Aḥmad, vol. 4, page 161:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Jābir ibn Yazīd al-Aswad al-Sawā'ī who reported his father as saying: One day, I performed the Dawn Prayer with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* … The people gathered around the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, taking his hand and rubbing it over their faces. I did the same. In fact, the Prophet's hand was cooler than ice and more sweet-smelling than musk.

Sunan al-Dārimī, vol. 1, page 31:
Through his chain of authority, al-Dārimī reports a man from the tribe of Banū-Ḥuraysh to have said: I was in the company of my father when the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* stoned Mā'iz ibn Mālik. The scene of the stones falling on Mā'iz frightened me; so, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* embraced me to his side. Drops of the sweat of his armpit fell on me. They were as sweet-smelling as musk.

Sunan al-Dārimī, vol. 1, page 32:
Through his chain of authority, al-Dārimī reports Jābir as saying that wherever the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* went, one who wanted to follow him would know which path he took *from to the sweet smell of his sweat-*.

Tārīkh Baghdad, vol. 6, page 23:
Through his chain of authority, al-Khaṭīb al-Baghdādī reports Abū-Hurayrah to have said: A man said to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O Allah's Apostle, I have given my daughter in marriage and I would like to receive some financial assistance from you."

Answering him, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for now, I have nothing at all to give you. However, you may come to me tomorrow at the time when I close the door of my house. You may bring with you a large-opening flask and a twig of a tree."

The next day, the man came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who drew out sweat from his two arms and filled the flask with it. "Take this flask home and ask your wife to perfume herself with it by dipping this twig into this flask," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed.

Whenever the man's wife perfumed herself with that sweat, the people of al-Madīnah would smell a nice fragrance. For this reason, this family was named *al-muṭayyabūn*; meaning, the Sweet-Smelling People.

Tārīkh Baghdad, vol. 8, page 62:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports ʿĀ'ishah as saying: Sometimes, I entered the toilet after the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had just left it. Yet, I would not see any trace of his faeces. When I asked him about this, he answered, "O ʿĀ'ishah, you should have known that our bodies are grown up on the spirits of the people of Paradise. So, whatever comes out of our bodies is immediately swallowed by the earth."

The compiler of the book comments: According to a similar tradition that is reported by al-Qanadūzī in (his book of) *Yanābīʿ al-Mawaddah*, the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* said, "Our bodies have been built on the spirits of Paradise."

Mustadrak al-Ṣaḥīḥayn, vol. 4, page 72:

Through his chain of authority, al-Ḥākim al-Nayshābūrī reports ʿĀ'ishah as saying: One day, the Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])* entered the toilet and once he left, I went there. I could not see anything but the smell of musk. When I went out, I said to him inquisitively, "O Allah's Apostle! I could not see anything there!" In reply, he said to me, "The earth has been ordered to save us—the prophets—from this (excrement)."

12

People sought blessings from the Holy Prophet's ablution water, saliva, and hairs

Ṣaḥīḥ al-Bukhārī, Book: Dress, Chapter: The Red Canopy [1]

Through his chain of authority, al-Bukhārī reports Abū-Juḥayfah as saying: One day, I visited the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who was dressed in a red garment made of skin, and I saw Bilāl carrying a vessel that had the residue of the water that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had just used for performing his ritual ablution (*wuḍū'*), while people competed with each other to get some amount of that water. So, whoever could get some, he would quickly rub his body with it, but whoever could not get any, would take something from the wetness of the hand of one who could get that water…

Musnad Aḥmad, vol. 4, page 323:

Through his chain of authority, Aḥmad ibn Ḥanbal reports al-Musawwar ibn Makhramah and Marwān ibn al-Ḥakam to have said: In the year of the al-Ḥudaybiyah Truce, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* left al-Madīnah and headed for Makkah (i.e. Mecca) to visit the Holy Ka'bah… He then ordered those who were accompanying him on this journey to get off their animals and reside at that place. Yet, they said to him, "O Allah's Apostle, this valley has no water to for the consumption of people."

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* pulled an arrow from his quiver and gave it to one of his companions. As he drew near one of the wells and stuck the arrow into it, water sprung and rose so forcefully that all the people drank from it and took whatever they needed and even their camels kneeled there… The polytheists sent 'Urwah ibn Mas'ūd al-Thaqafī as their representative to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* …

He left the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* after he had seen what his followers did with him; he saw that whenever the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* performed an ablution, they would hurry to him (seeking blessings from the water he had used in his ablution); whenever he spit, they hurried to him (seeking blessings from his saliva); and whenever a single hair dropped from him body, they hurried to pick it up (seeking blessing from it).

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[1] *Kitāb al-libās*, *bāb al-qubbah al-ḥamrā'*

Once ʿUrwah returned to the people of Quraysh, he exclaimed in astonishment, "O people of Quraysh, I had visited Khosrow (the Persian king) and Caesar (the Roman king) and al-Najāsahī (the Abyssinian king) in their royal centers, but I have never seen any royalty like that of Muḥammad amongst his companions! By Allah, I have just seen people who will never let him down under any circumstance. Now, you must decide what to do."

The compiler of the book comments: The same narration is reported through another chain of authority and recorded by Aḥmad ibn Ḥanbal in *al-Musnad*, vol. 4, page 328. Yet, in this narration, we read the following:

"… By Allah (I swear this): Whenever the Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])* expectorated something, his phlegm would fall in the hand of one of his companions, who would immediately rub it over his face and skin. Whenever he ordered them to do something, they would hurry to carry out his order. Whenever he performed an ablution, they would fight each other to gain the water he had used in his ablution. Whenever they wanted to speak in his presence, they would speak in hushed tones. As a sign of paying reverence to him, they never fixed their eyes on him."

Musnad Aḥmad, vol. 3, page 133:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Anas ibn Mālik as saying: I once saw the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* having his hair cut by a barber, while his companions surrounded him. As soon as a single hair fell out, it would fall in the hand of one of them.

Musnad Aḥmad, vol. 3, page 146:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Anas ibn Mālik as saying: When the barber cut the hair of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, Abū-Ṭalḥah would obtain a single hair from one who had collected the falling hairs of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, and bring it to his wife Ummu-Salīm who used to mix it with her perfume.

13

The Holy Prophet placed the Black Stone of the Holy Kaʿbah where it is now

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 93:

Within a lengthy narration about the rebuilding of the Holy Kaʿbah by the people of Quraysh before the divine mission of the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him and his Household)*, Ibn Saʿd reports the following:

When the people of Quraysh were determined to demolish the Holy Kaʿbah to rebuild it, some of them suggested that the money they would spend in its reconstruction must be legally gotten and it must not include money that was earned due to a rupture of a relationship or a wrongdoing committed against a person. The first to take the initiative was al-Walīd ibn al-Mughīrah who took a mattock and threw away the rocks of the old building while repeating these words, "O Allah, please do not punish me, because I just intend good for the House." He, along with the people of Quraysh, started demolishing the House. Before they started rebuilding it, they cast lots to distribute the rebuilding of each corner of the Holy House among the clans of the Quraysh. According to the lot, the ʿAbd-Manāf and the Zuhrah clans would rebuild the area between the Black Stone and the front corner, the Banū-Asad ibn ʿAbd al-ʿUzzā and the Banū-ʿAbd al-Dār ibn Quṣay clans would rebuild the area between the front corner to the other corner, the Taym and the Makhzūm clans would rebuild the area between the corner of the Black Stone to the corner facing Yemen; and the Sahm, the Jumaḥ, the ʿAdī, and the ʿĀmir ibn Lu'ay clans would rebuild the area between the corner facing Yemen and the Black Corner. They all started building, but when they reached the point where the Black Stone should be placed, each clan claimed priority. They were engaged in such heated disagreement that a fight was about to erupt. Then they all agreed that the first person to enter from the Banū-Shaybah gate would have the honor of placing the Black Stone in its place. The first person who entered from that gate was the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*. Once their eyes fell upon him, they all declared, "This is the most trustworthy person. We agree to whatever he will decide about this matter."

When they informed him of their disagreement, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* spread his dress on the ground, put the Black Stone on it, and suggested that a man from each clan of Quraysh

would come and hold an edge of the dress so that all of them would participate in placing the Black Stone in its place. The four men who advanced were ʿUtbah ibn Rabīʿah from the ʿAbd-Manāf clan, Abū-Zumʿah, Abū-Ḥudhayfah ibn al-Mughīrah, and Qays ibn ʿAdī.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then asked each man to hold an angle of the dress and lift up the Black Stone. As they did, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* placed it in its place. However, a man from Najd advanced to pass a piece of stone to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* in order to use it for fixing the Black Stone in its place, but al-ʿAbbās ibn ʿAbd al-Muṭṭalib refused, laid the man of Najd aside, and passed a piece of stone to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* This act enraged the man of Najd, but the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to him, "No one should build this House except a man who belongs to us."

Enraged by the Holy Prophet's words, the man of Najd said, "How strange this act is! How come that people of such high prestige, sagacity, old age, and fortunes choose the youngest man among them and the poorest of them all to have presidency over them, as if they are his servants! By Allah, he will most surely precede them all in leadership and distribute their fortunes amongst them."

This man is said to have been Satan (the Devil).

14

Signs of the Holy Prophet's prophethood before and after his Divine Mission

Ṣaḥīḥ Muslim; Book: Virtues; Chapter: Virtue of the Holy Prophet's Lineage[1]

Through his own chain of authority, Muslim reports Jābir ibn Samarah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Verily, I know a stone in Makkah that used to offer salutation to me before I was appointed as apostle of Allah."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 284:

Through his chain of authority, al-Tirmidhī reports ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* to have said: One day, I accompanied the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* in Makkah and we went out of the city where every mountain and tree by which we passed offered salutations to him, saying, "Peace be upon you, O Apostle of Allah."

Musnad Aḥmad ibn Ḥanbal, vol. 4, page 75:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Mujāhid as saying: Ibn ʿAbs was an old man who related to us the following story while we were on our way to the military campaign of Rawdas:

During the pre-Islamic era, I was driving a cow when I heard a sound coming from its interior with these words: "O people of Dharīḥ! This is an eloquent saying. There is a man announcing that there is no god save Allah."

When we came to Makkah afterwards, we knew that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had declared his (divine) mission there.

Al-Ṭabaqāt al-Kubrā, vol. 1, part: 1, page 114:

Through his chain of authority, Ibn Saʿd reported Abū-Saʿīd al-Ḥaḍramī as relating the following story:

A man from the Aslam tribe was grazing a herd of sheep in the Dhu'l-Ḥalīfah desert when a wolf attacked the herd and tried to prey on a sheep, but the man chased the wolf and threw a stone at it and saved the sheep from it. The wolf then advanced towards the man, squatted before him, put its tail between its legs, and said, "Do you not fear God? You have taken a sheep that God had given to me as sustenance!"

Astonished by the situation, the man said, "By God, I have never heard such

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[1] *Kitāb al-Faḍā'il, bāb faḍl nasab al-nabiyy.*

a thing ever before!"

The wolf said, "What has astonished you?"

The man answered, "I am astonished at a wolf talking to me!"

The wolf commented, "You have missed what is more astonishing than this! The Apostle of Allah is there between the two stony areas (that surround Yathrib) among the ranches of date palm trees, relating to the people the bygone events and foretelling them of the coming ones, while you are here watching over your sheep."

Having heard these words, the man led his sheep to the village of Qubā and went on asking about the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. He met the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* at the house of Abū-Ayyūb and related to him the story of the wolf.

"You have told the truth!" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to the man. "You may come again this evening and relate the story in the presence of the people."

When the people gathered after performing the prayer, the man of the Aslam tribe started relating the story of the wolf. When he finished, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented, "He has told the truth!" Repeating this statement three times, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* added, "This is one of the wonders that will take place before the coming of the Hour (of Resurrection). Indeed, I swear by Him Who grasps my soul in His Hand, a time will come upon you when one of you goes away from his family for a few hours, and when he comes back, his lash, rod, and, sandals tell him what his family members did during his absence."

Usd al-Ghābah, vol. 4, page 153:[1]

Through a perfect chain of authority, Ibn al-Athīr reports Hishām ibn al-Kalbī as saying: Al-ʿAwwām ibn Juhayl al-Masāmī of the tribe of Hamdān was the custodian of the idol Yaghūth (that was wroshipped by some idol-worshippers). After he became Muslim, he frequently related the following story:

I used to spend nights of entertainment with a group of my folks. When they left, I would sleep in the chamber of the idol Yaghūth. It was a night of storm, lightning, and thunder when I, at midnight, heard for the first time a sound coming from the idol and repeating these words: "O son of Juhayl!

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[1] The book's full name is *Usd al-Ghābah fī Maʿrifat al-Ṣaḥābah*. Its author is ʿIzz al-Dīn Abu'l-Ḥasan ʿAlī ibn Abi'l-Karam al-Shaybānī, known as Ibn al-Athīr, died in AH 630. [*Translator*]

Woe has betided the idols. Light has just glared from the Holy Land. So, bid Yaghūth farewell."

Upon hearing these words, intense dislike for the idols was cast in my heart. I swear this by Allah. Yet, I did not tell my people of this incident. After a while, I heard a voice shouting at me:

O ʿAwwām! Can you hear these words?
Or are you too hard of hearing to perceive sounds?
The murk of darkness has been revealed
And people have agreed upon accepting Islam.

Answering these words, I said:

O you, who call upon the sleeping ones!
I am not so deaf that I cannot hear words!
Can you explicate the norm of Islam?

I swear this by Allah: before this day, I had not even heard of Islam. However, the reply came as follows:

In the name of Allah and with success, go on a journey!
Such a journey that will neither tire you out nor cause you lethargy!
Go to the group that is the ever best of all groups!
To the Prophet; the veracious and trusted!

I immediately pushed the idol and headed to meet the Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* On my way to him, I met the delegation of the Hamdān tribe, who were on their way to meet him, too. When we were there, I related my whole story to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* It pleased him so much that he asked me to relate it to the Muslims. He then ordered me to smash those idols. Thus, we returned to Yemen after Allah had opened our hearts for Islam.

Kanz al-ʿUmmāl, vol. 6, page 258:

Al-Muttaqī al-Hindī writes down: Zumal ibn ʿAmr al-ʿUdhrī reported that the Banū-ʿUdhrah tribe served an idol they called Ḥamām whose custodian was named Ṭāriq. With the advent of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, we heard a sound calling at us, "O sons of Wahab ibn Ḥuzām! The truth has appeared and Ḥamām is now in perdition. Islam has removed polytheism."

That sound frightened us awfully. A few days later, we heard another sound, shouting, "O Ṭāriq! O Ṭāriq! The Truthful Prophet has come with divine revelation that is articulate. A spokesman has declared something in the land of Tihāmah. Safety shall be the share of his supporters, while remorse shall be the share of his betrayers. This is my farewell, and we will meet again on

the Day of Resurrection."

Immediately after that, the idol fell on its face. I—Zumal—purchased a riding animal and left to meet the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* along with a group of my people. Before him, I recited some poetic verses, one of which read as follows:

I bear witness that there is nothing to match Allah.
I serve Him through this faith as long as my feet are weighing down on my sandals.

I then declared my conversion to Islam and swore allegiance to him. We related to him the story of these sounds that we had heard… etc.

The same narration is reported by Ibn ʿAsākir.

Kanz al-ʿUmmāl, vol. 6, page 308:

Al-Muttaqī al-Hindī writes down: Al-ʿAbbās ibn Mirdās al-Salamī reported that, on a midday, he was engaged in pollinating date palms that he owned when a white ostrich suddenly appeared before him carrying a rider whose clothes were as white as yoghurt. The rider said, "O ʿAbbās ibn Mirdās! Have you not noticed how the sky summoned its guards, how the war sighed deeply, and how horses got rid of their reins? Verily, the true religion was revealed with uprightness and piety on Monday and, specifically on Monday night, with the owner of that she-camel whose name is al-Qaṣwā?"

Relating the story, al-ʿAbbās said: Horribly panicked by what I had seen and heard, I left the place and headed for a statue that I owned and called al-Ḍamād—a statue that we used to worship and hear words from its body. I swept the area around the statue, mobbed it up and kissed it. Suddenly, I heard a sound coming from its inside with these poetic verses:

Tell all the clans of Sulaym: al-Ḍamād has perished, but the people of the Mosque have won!
Al-Ḍamād perished after it had been worshipped before the Divine Book was sent to the Prophet Muḥammad.
Verily, the one from the Quraysh family who was given prophethood and true guidance by inheritance after the son of Mary is indeed on the right path.

Al-ʿAbbās continued: I left that place with panic and came to my folks to relate to them what had happened to me. Then, I, accompanied by three hundred persons from my folks Banū-Ḥārithah, left our quarter and headed for the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* who was in al-Madīnah. Once I entered the mosque, the Prophet's eyes fell on me. He smiled and asked, "O ʿAbbās! How did you embrace Islam?"

I told him of the whole story, which brought joy to him. He then commented, "You have told the truth." Thus did my folks and I embrace Islam.

The author of Kanz al-ʿUmmāl commented: The same story has been reported by al-Kharā'iṭī, in his book *al-Hawātif*, and by Ibn ʿAsākir.

Kanz al-ʿUmmāl, vol. 7, page 64:

Al-Muttaqī al-Hindī writes down: ʿAmr ibn Murrah al-Juhanī is reported to have said: One day, before the advent of Islam, a group of my people and I were in Makkah where I saw in dream that a brilliant light was coming from the Kaʿbah and lighting up Yathrib and the quarters of Juhaynah. From that light, I heard a sound repeating these words: "Murk has been driven away, light has glared and the Seal of the Prophets has been sent."

The light shone again so vividly that I could see the palaces of al-Ḥīrah and the forts of al-Madā'in (in Iraq). From that light, I again heard a sound repeating these words: "Islam shall emerge, the idols shall be smashed and family ties shall be observed."

I woke up with panic and said to my people, "By Allah, a great event shall come to pass in this quarter of the Quraysh." I then related my dream to them.

When we went back home, we received the news of the advent of a man, whose name was Aḥmad, blessed with prophethood. Immediately, I left again and came to him. Having heard my dream from me, he said to me, "Listen, O ʿAmr ibn Murrah! I am the Prophet sent by Allah to all of His servants without exception. I call them to join Islam and instruct them to stop shedding the blood of each other, observe good relations with their relatives, serve Allah alone, reject the idols, undertake pilgrimage to the Holy House and observe fasting during the month of Ramaḍān among the twelve months of the year. Whoever obeys me shall have Paradise as reward; but whoever disobeys shall be sent to Hellfire."

Thereby, I declared, "I bear witness that there is no god save Allah and that you are the apostle of Allah. I believe in whatever you convey amongst the questions of what is lawful and what is unlawful even if this will provoke the malice of many people."

I then recited before him a few poetic verses that I had composed as soon as I heard of his advent. I was in my quarter where we had an idol that we used to worship and my father was its custodian. Once I heard of the Holy Prophet's advent, I hurried to that idol and smashed it. I then joined the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* while repeating these poetic verses:

I bear witness that Allah is the Truth. I am thus the first to renounce the

worship of these stone false deities.
I loosened the buttons of my garment so that I could join you swiftly, covering both the rugged and the paved roads;
So that I could accompany the best of all people and the son of their best; that is the messenger of the King of the Creatures on the lands.
Having heard these verses, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Welcome, ʿAmr!"

The author of Kanz al-ʿUmmāl commented: The same story has been reported by al-Rawayānī and Ibn ʿAsākir.

Kanz al-ʿUmmāl, vol. 6, page 96:
Al-Muttaqī al-Hindī writes down: Al-ʿAbbās ibn ʿAbd al-Muṭṭalib reported that he once said to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O Apostle of Allah! Among the matters that convinced me to join the religion for which you are calling is a sign that indicated your prophethood. I saw you while you were in your cradle talking and pointing to the moon. It moved wherever you moved your finger."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented, "Yes. I used to talk to the moon and it would answer me and distract me from crying. I could even hear its implorations when it would prostrate under the Divine Throne."

The author of Kanz al-ʿUmmāl commented: The same narration has been reported by al-Bayhaqī, Abū-ʿUthmān, al-Khaṭīb, and Ibn ʿAsākir.

Majmaʿ al-Zawā'id, vol. 8, page 250:
Al-Haythamī writes down: Al-Ḥasan ibn al-Zubayr al-Asadī is reported to have said that ʿUmar ibn al-Khaṭṭāb asked ʿAbdullāh ibn ʿAbbās to relate to him a wonderful story. Ibn ʿAbbās said: Ḥuzaym ibn Fātik al-Asadī reported to me the following:

Corresponding to the advent of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, I left my house tracking some camels that I had lost. I found them in Abraq, Iraq. So, I hobbled them and rested my head on the arm of one of them. Usually, before the advent of Islam, people used to take refuge with the chief of the jinn who lived in valleys, by repeating such statements like: I seek the refuge of the chief of this valley. I seek the refuge of the great jinn of this valley.

Once I did, I heard a sound repeating these words:

Woe to you! Instead, implore for refuge to the Lord of Majesty; the Revealer of what is lawful and what is not.
Profess the Oneness of Allah and fear nothing at all. What is the danger

of the jinn if compared to the other astounding dangers?
It is Allah Who should be mentioned in distant lands and in the plains and on the mountains of the earth.
The might of the jinn is now in decrease, except for their piety and righteous deeds.

Answering the call, I said,
O Caller! What do you mean?
Do you have for me true guidance or deception?

The sound answered back,
This is the Apostle of Allah, the donor of prosperity.
He has come with (Sūrah) Yāsīn and (Sūrahs) Ḥāmīm.
And more Sūrahs detailed;
Some showing the lawful and others the unlawful
He commands the people to fast and pray
And he warns them against defects
Defects always discommendable

I asked, "May Allah have mercy on you! Who are you?"

The sound answered, "I am Mālik the genie. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* has appointed me as the leader of the jinn of Najd."

"In fact," I said, "If there is one who will lead these camels to my house, I will join the Prophet and declare my faith in him."

The genie said, "I will lead your camels and observe them until I drive them to you quarter safely, if God wills."

So, I took one of these camels and came to al-Madīnah. It was Friday and the people were gathered to perform the Friday Prayer; therefore, I decided to wait until they finished their prayer and then entered the mosque. While I was making my camel kneel down, Abū-Dharr came out of the mosque and said, "The Apostle of Allah is asking you to enter the mosque."

When his eyes fell on me, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Do you know what that old *man* who had promised to drive your camels to your quarter safe did? He drove them safe, as he promised."

I expressed, "May Allah have mercy upon him!"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Yes. May

Allah have mercy upon him!"

I immediately declared, "I bear witness that there is no god save Allah…"

Al-Haythamī commented: This narration has been reported by al-Ṭabarānī.

15

Rabbis, monks and others testify to the prophethood of the Holy Prophet before and after receiving the Divine Mission

Al-Mustadrak ʿalā al-Ṣaḥīḥayn, Vol. 2, Page 601:

Through his chain of authority, al-Ḥākim al-Nayshābūrī reports ʿAbdullāh ibn ʿAbbās on the authority of his father who reported ʿAbd al-Muṭṭalib (his father) as saying:

During one of our usual winter journeys to Yemen, we were the guests of a rabbi. There, a man who was experienced in the Psalms asked me, "May I check your body organs except the private parts?"

When he did, he opened one of my nostrils and looked in them and then looked in the other. He then declared, "I swear that there is kingdom in one of your hands and there is prophethood in the other. The same I see in the Banū-Zuhrah family. How is that?"

I said, "I do not know."

He then asked, "Do you have a consort?"

"What is a consort?" I asked.

"I mean wife," said he.

"Not now." I answered.

He advised, "If you go home, you should marry a woman from that family."

When I was back to Makkah, I married the daughter of Wahab ibn ʿAbd-Manāf and she gave birth to Ḥamzah and Ṣafiyyah. My son ʿAbdullāh married Āminah the daughter of Wahab and she gave birth to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* When ʿAbdullāh married Āminah, the people of Quraysh said, " ʿAbdullāh acted like his father."

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 104:

Through his own chain of authority, Ibn Saʿd reports Abū-Sufyān, the manumitted slave of Ibn Abī-Aḥmad, to have said that Thaʿlabah ibn Saʿiyyah, his brother Usayd, and their cousin Asad ibn ʿUbayd embraced Islam due to a story that they had with Ibn al-Haybān Abū-ʿUmayr, a Syrian Jew. Relating the story, they said:

A few years before the advent of Islam, Ibn al-Haybān came from Syria and lived in Yathrib. He was indeed the most virtuous man we had ever seen amongst the non-Muslims. Whenever draught afflicted us and we needed

rain, we would resort to him and ask him to pray to Allah for rain. He would said, “I will not do it unless you give alms before you join me to the prayer.”

“How much should we give?” we asked.

“You may give a small quantity of dates or barley for each person.”

When we did, he would lead us to the versant of the mountain where he would pray to God for rain. Before we left the place, clouds would pile up and it would rain. This happened more than once.

He was among us in the last moments of his life. The last words he said to us were, “O groups of Jews! What do you think has made me leave the land of wine and luxury and come to this land of misery and hunger?”

“You know best, Abū-ʿUmayr,” we answered.

He expressed, “The only reason for which I came to this land was that I am expecting the advent of a prophet whose time is imminent. He will migrate to this land of yours. I hoped that I would live in his time and follow him. However, if you hear about him, do not let anyone else precede you to him. You will see that he sheds blood and captures children and women. Yet, do not let such things prevent you from joining him.”

Only hours after the Muslims conquered the quarter of Banū-Qurayẓah, the youths Thaʿlabah ibn Saʿiyyah, his brother Usayd, and their cousin Asad ibn ʿUbayd said to their folks, “O groups of Jews! This is indeed the man who was described to us by Abū-ʿUmayr ibn al-Haybān. So, fear Allah and follow him.”

Yet, their people rejected and said, “No, he is not.”

The youths said, “Yes, he is the promised prophet without doubt. We swear this by Allah.”

Thus, the youths joined him and embraced Islam, while their folks refused.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 106:

Through his own chain of authority, Ibn Saʿd reports ʿAbd al-Raḥmān ibn Zayd ibn al-Khaṭṭāb to have quoted Zayd ibn ʿAmr ibn Nufayl as saying:

As I came into contact with Judaism and Christianity, I despised both of them. During my stay in Shām, I wandered about many places. One day, I came to a monk in his hermitage and informed him of my separation from my homeland and folks and told him that I despised paganism, Judaism and Christianity.

Answering me, the monk said, “I believe that you are seeking the religion of Abraham. O Makkan brother, you are seeking a religion that is no longer followed these days. It is the religion of Abraham, your forefather. In fact, Abraham was upright; neither Jew nor Christian. He used to perform prayers

and prostrate himself to the direction of the House that is situated in your homeland. So, you should go back home, for a prophet from your folks shall very soon be sent. He shall come with uprightness and the religion of Abraham and he is indeed the most honorable creature in the sight of Allah."

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1:

Immediately before the abovementioned narration, Ibn Sa'd reports through his own chain of authority that 'Āmir ibn Rabī'ah heard Zayd ibn 'Amr ibn Nufayl saying, "I am awaiting the advent of a prophet from the descendants of Ishmael and from the descendants of 'Abd al-Muṭṭalib. Although I believe that I will not live in his time, I believe in him, give credence to him, and bear witness that he is a prophet. If you live longer than I do and come to meet him, then convey my greetings to him. I will now describe him to you so that you will recognize him easily."

"Yes, please do." I said.

He continued, "He is neither tall nor short; neither hairy nor hairless; there is always redness in his eyes; the seal of prophethood is there between his shoulders; and his name is Aḥmad. This land is his birthplace as well as the place from which he will be sent as prophet. However, his people will banish him because they will not welcome what he brings to them. He will have to emigrate to Yathrib where triumph and sway will be granted to him. Beware of being deceived and prevented from joining him. I have wandered about all countries, seeking for the religion of Abraham. All the Jews, Christians and Magus whom I asked about the religion of Abraham guided me to this prophet and described him to me as exactly as I have just described to you. They all agree that there shall be no prophet save him."

When I embraced Islam, I informed the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* of these words of Zayd and conveyed his greetings to him.

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered back Zayd's salutation and invoked Allah's mercy upon him. He added, "I saw him in Paradise."

Kanz al-'Ummāl, vol. 6, page 301:

Al-Muttaqī al-Hindī writes down: Ḥassān ibn Thābit is reported as saying, "I was a seven or eight year old boy—an age in which I understood and memorized whatever I saw and heard—when I heard a Jew climbing a height and shouting, "O groups of Jews! At this very night, the star of Aḥmad shall be born."

The author of the book added: The same narration is reported by Ibn 'Asākir.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 106:

Through his own chain of authority, Ibn Saʿd reports ʿĀ'ishah as saying: A Jew settled in Makkah and practiced business. At the very night of the birth of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he was among some folks of the Quraysh and he asked them, "Has any of the women of your people given birth to a child tonight?"

"No, we do not know," answered they.

The Jew said, "By God, O people of Quraysh! Regard and pay attention to what I am going to tell you. At this very night, Aḥmad, the prophet of this community and the last of all prophets, has been born. If this does not happen, then he must have been born in Palestine. There is a black or yellow mole between his shoulders with a line of hairs."

The attendants left with astonishment upon these words of the Jew. Once they were home, they told what they had heard to their family members. So, they were told, "Yes, it is true. This very night, ʿAbdullāh ibn ʿAbd al-Muṭṭalib was given a baby boy who was named Muḥammad."

These folks met the next day and came to the house of the Jew, asking, "Do you know that a baby boy was born in our neighborhood last night?"

"Was this before or after my last talk to you?" the Jew asked.

"No, it was before that. Besides, the baby was named Aḥmad," they told.

The Jew suggested that they go to see that baby. When they came to the baby's mother, she showed him to them and they noticed that there was a mole on the upper part of the baby's back. Immediately, the Jew fainted.

When he regained consciousness, they asked him, "What was the matter with you?"

He shouted, "Prophethood has indeed left the Children of Israel and the Divine Book has come out of their hands! It has been already prophesized to the Jews that this baby would kill and annihilate them. Now that the Arabs have won prophethood, are you, O people of Quraysh, not happy with that? By Allah I swear this: he shall most certainly take you by such force that its news shall be transferred from the east to the west."

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 97:

Through his own chain of authority, Ibn Saʿd reports ʿAbdullāh ibn Zayd ibn Aslam on the authority of his father who related that Ḥalīmah (al-Saʿdiyyah), along with a few women of her clan, her husband, a little infant on the breast, whose name was ʿAbdullāh, a whitish she-ass, and a toothless aged she-camel whose udder was too skinny to hold even a single drop of milk, came to the city of Makkah searching for babies whose families would deliver to them for breastfeeding.

A few days later, all of the other women got babies except Ḥalīmah. Whenever she was asked to take the Holy Prophet under her custody, she would refuse, claiming that the baby had no father (to pay the wage of breastfeeding).

Finally, Ḥalīmah had no other choice but to accept the Holy Prophet under her custody because the other women of her clan had left the city a day earlier.

When Āminah, the Holy Prophet's mother, gave her baby to Ḥalīmah, she said, "Listen, Ḥalīmah! You have taken a baby of very extraordinary standing. I swear this by Allah: when I conceived him in my womb, I felt no pain like other pregnant women. I was frequently told that I would give birth to a baby boy. So, I was instructed to name him Aḥmad as he would be the chief of the entire humanity in the future. When he fell to the ground, he received the ground inclining on his two hands while his head was raised towards the sky."

Upon hearing these words, Ḥalīmah left Āminah and headed for her husband, telling him of what she had just heard from the baby's mother.

Her words gladdened the husband who, along with his family members and the baby, left the city riding on the she-ass. Immediately, milk flowed from their aged she-camel so copiously that they milked it twice a day – morning and evening. When Ḥalīmah came up with the other women of their clan, they asked her whether she had gained a baby. She told the women what she had seen on which they commented, "Surely, we hope that the baby will be blessed."

Replying, Ḥalīmah said: "Indeed, we have seen his blessedness remarkably. Since that day, my son ʿAbdullāh as well as his brother had their fill and slept happily, although, before that day, he would not be able to sleep out of hunger. In fact, even if there were a third brother with them, he would have his fill, too. The baby's mother had asked me to offer the baby to fortune-tellers."

Ḥalīmah took the baby to her quarter where she resided. When the season of the ʿUkāẓ Mart came, Ḥalīmah took the Holy Prophet to a famous fortune-teller from the tribe of Hudhayl who was shown babies so that he would foretell their futures. Once his eyes fell on the Holy Prophet, the fortune-teller shouted with a loud voice, "O people of Hudhayl! O Arabs!" When the people gathered, the fortune-teller said, "Kill this baby." Swiftly and in the blink of an eye, Ḥalīmah sneaked away and hid herself amongst the crowd.

"Which baby do you mean?" the people shouted, and the fortune-teller could no longer see the baby.

When he was asked for the reason, the fortune-teller clarified, "I have seen a baby who—I swear—shall slay your religion-fellows, smash your idols, and hold sway over you all."

Although efforts were made to find that baby in the ʿUkāẓ Mart, nobody could find him, because Ḥalīmah had already taken him back home. Since that day, Ḥalīmah did not show the baby to any person, be he a fortune-teller or anyone else.

Al-Ṭabaqāt al-Kubrā, vol. 3, part 1, page 153:

Through his chain of authority, Ibn Saʿd reports Ibrāhīm ibn Muḥammad ibn Ṭalḥah on the authority of his grandfather Ṭalḥah ibn ʿUbaydullāh who related the following story:

I was in the seasonal gathering of Buṣrā Mart (in Syria) when I heard a monk shouting from his hermitage, "See if there is a person from the people of the Holy Precinct (i.e. Makkah) amongst these attending this seasonal occasion."

"I am," said I.

The monk asked me, "Has Aḥmad appeared?"

"Who is Aḥmad?" asked I.

He answered, "Aḥmad is the son of ʿAbdullāh the son of ʿAbd al-Muṭṭalib. This is the very month in which he shall appear. He is the last of the prophets. He shall appear in the Holy Precinct and shall migrate to a land of date palms, hot whether and desert. Beware lest others may precede you in joining him."

Touched by these words, I hurried back to Makkah where I asked whether something had happened. I was told, "Yes. The trustworthy, Muḥammad, the son of ʿAbdullāh, has claimed prophethood…"

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 99:

Through his chain of authority, Ibn Saʿd reports Dāwūd ibn al-Ḥuṣayn as saying: When Abū-Ṭālib took a trade trip to Syria, he accompanied the twelve year old Holy Prophet for the first time. The caravan arrived in Buṣrā, a city in Syria, where there lived a monk whose name was Baḥīrā in a hermitage. Christian doctors and scholars used to gather in that hermitage to study a book they held sacred. These Makkan traders used to reside in this place, which was close to the monk's hermitage, whenever they came to Syria, but the monk, unlike this very time, would not talk to them or invite them to anything.

This time, the monk prepared food and invited them to it. In fact, he did so because he noticed that there was a cloud overshadowing one of them wherever he went. When they rested under a tree, he noticed that the cloud

overshadowed that tree, too, and the tree's leaves were moistened over the head of the Holy Prophet.

Upon seeing this scene, the monk left his hermitage, ordered his servants to prepare food, sent one of them to these traders and ordered him to convey these words to them: "I have prepared some food for you, O people of Quraysh, and it would please me if you all come to me without leaving any one behind you, be he young or old, slave or free. If you respond, this will definitely be regarded as honor for me."

Having found this situation odd, one of the traders said, "Baḥīrā, you must have a purpose behind this. Many a time have we resided next to you and you have never done such a thing to us, but this is the first time you have invited us. Tell us exactly what you want from us."

Giving a normal reply, Baḥīrā said, "I just would like to show you some respect, which is a duty that I have towards you."

Thus, all of them responded to Baḥīrā's invitation except the Holy Prophet who, having been the youngest amongst them, remained under the tree with the luggage.

When Baḥīrā looked with scrutiny to the attendants, he could not find the features he was looking for. Besides, he could not see the cloud overshadowing any of them; rather, he noticed that the cloud was shadowing the Holy Prophet alone. He thus said, "O people of Quraysh! I requested that none of you should absent himself from this invitation."

They said, "None is absent except a boy who, being the youngest amongst us, is there guarding our luggage."

Baḥīrā said, "You must call him so that he will join us on this dining table. It is discourteous that you all attend while one man, whom I consider to be one of you, is absent."

They answered, "In fact, this boy is of the best lineage amongst us. He is the nephew of this man." They meant Abū-Ṭālib. They continued, "He is one of the descendants of ʿAbd al-Muṭṭalib."

Al-Ḥārith, the son of ʿAbd al-Muṭṭalib ibn ʿAbd-Manāf, added, "By God, it is a clear sign of meanness for us to let one of the descendants of ʿAbd al-Muṭṭalib fail to join us."

So, he went to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, embraced him, came back with him, and made him sit on the dining table, while the cloud overshadowed him and moved wherever he moved.

Having noticed this phenomenon extremely carefully, Baḥīrā started searching for certain features in the body of the Holy Prophet *(peace and blessings of*

Allah be upon him [and upon his Household]), because he had already studied some marks by which the last prophet would be characterized. He found all these marks on the Holy Prophet's body.

When they finished eating, the monk advanced towards the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said, "O young boy! I beseech you in the name of al-Lāt and al-ʿUzzā (the two most worshipped idols of Quraysh) to answer any question I will pose as exactly as possible."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* remarked, "Do not adjure me in the name of al-Lāt and al-ʿUzzā because these two are more detestable to me than any other thing that I hate."

"So," the monk corrected, "I beseech you in the name of Allah to answer all of my questions that I am going to pose."

Agreeing, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You may ask anything you like."

The monk thus started asking the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* many questions about his personal affairs from the beginning to the end of his day. As he received answers from the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, the monk discovered that all the answers were in agreement with what he had read and learnt about the features and conditions of the promised prophet.

The monk then gazed carefully between the Holy Prophet's eyes and asked him to show him his shoulders so that he would make sure that the mole of prophethood was there. The Holy Prophet did and the monk immediately kissed that mole as he was certain that this youth would be the promised prophet.

Upon noticing so, the people of Quraysh said to each other, "Verily, Muḥammad has occupied a high position in the sight of this monk."

However, the monk's actions startled Abū-Ṭālib who feared for his nephew lest the monk would hurt him. However, the monk asked Abū-Ṭālib about the family relation between the young boy and him, and Abū-Ṭālib answered, "He is my son."

"No, he is not," said the monk. "He is not your son, because according to gospels, this young boy's father could not be alive at this stage."

Abū-Ṭālib corrected, "Yes, he is my nephew; the son of my brother."

"What happened to his father?" asked the monk.

"His father died while this young boy was still a foetus in his mother's womb," answered Abū-Ṭālib.

"What about his mother?" the monk asked further.

"She died recently," answered Abū-Ṭālib.

Here, the monk remarked, "Yes, you have told the truth. Take your nephew back home and fear for him against the Jews. By God I swear this: if the Jews see and recognize his reality, they shall most certainly overtake him by force. Be it known to you that your nephew will hold a great standing in the future. We can read this fact in our (holy) books and we have already inherited it from our ancestors. Now you must testify to me that I have sincerely given you the very advice you need."

When they finished their business, Abū-Ṭālib took the Holy Prophet back home as soon as he could. Meanwhile, some Jews had seen the Holy Prophet and recognized the features and mark of prophethood; therefore, they decided to assassinate him. Yet, they first went to Baḥīrā and told him of their scheme, but the monk warned them against it persistently. He asked them, "Do you really notice the marks of the last prophet in that young man?"

As they answered in the affirmative, the monk concluded, "This means that you will never find any way to kill him (because the gospels and prophesy about him must come true)."

They were convinced by these words; therefore, they stopped chasing the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).*

Thus, Abū-Ṭālib could bring his nephew back home. Ever since, the uncle was determined not to allow his nephew to accompany him in any of his journeys, for fear for his life.

The compiler of the book comments: Although briefly, the same story is reported by al-Khaṭīb al-Baghdadī in *Tārīkh Baghdād* (vol. 1, page 252). Yet, he adds:

… Baḥīrā held the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* by the arm and declared, "This young man shall be the chief of human beings. This young man shall be the apostle of the Lord of the Worlds. This young man shall be sent by Allah as a mercy for His creatures."

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 82:

Through his own chain of authority, Ibn Sa'd reports Nafīsah bint Munyah, the sister of Ya'lā ibn Munyah, as saying: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was twenty-five years old, Abū-Ṭālib said to him, "I am impoverished and I am facing hard times. This is the time when the caravans of your folks journey to Syria for trade. Khadījah bint Khuwaylid is now employing some men of your folk in her caravans. I suggest that you may go to her and offer your services, hoping that she may employ and send you with her caravans, for I am sure that if you do, she will

not hesitate in doing so."

This discourse of Abū-Ṭālib with his nephew was transmitted to Khadījah who immediately sent for the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and offered to give him double wages if he would run her business...

Nafīsah then expatiated on the story until she reached the following passages:

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* thus agreed and went on a trade journey with Maysarah, Khadījah's servant. His uncle did not stop asking the people of the caravan to take special care of him. When they arrived in Buṣrā, a city in Syria, they rested under the shadow of a tree… Nasṭūr the monk said, "None resided under the shadow of this tree except a prophet." He then asked Maysarah, "Do you notice redness in his eyes?"

"Yes," answered Maysarah. "I always notice in his eyes such redness that never disappears."

"So," said the monk. "He must be a prophet and he must be the last of the prophets."

While selling the merchandise that he had brought with him, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* disputed with one of the purchasers who, trying to put the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* under an oath, said to him, "Take an oath by al-Lāt and al-ʿUzzā."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I have never taken an oath by these two idols and I have always separated myself from them whenever I had to pass by them."

The man then asked Maysarah to be the arbitrator between the two.

Upon this situation, the man declared, "This, by Allah, is a prophet indeed. Our rabbis have seen his features mentioned in our sacred books."

At the hottest hours of the day and at noontime, Maysarah used to see two angels shading the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* against sunlight. Maysarah paid much attention to this extraordinary situation, as well as many others that Maysarah had seen with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*; he therefore loved the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as if it was Allah the Almighty Who had cast the Holy Prophet's love in his heart. Maysarah thus behaved towards the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* obediently, as if he was his servant.

In this business journey, they sold all their merchandises and gained double profit. When they came back home and they were in the outskirts of the city, Maysarah asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to hurry up and inform Khadījah of this good news. He added, "You may head for Khadījah and inform her of the earnings that God has given her at your hands, for if you do so, she will reward you abundantly for that."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* preceded the others and entered the city of Makkah at midday. Lady Khadījah was standing on a height when she saw the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* riding on his camel and overshadowed by two angels. She called her maids to see this scene, which astonished them.

As he visited her, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* told her about the profits they had made on their business journey. This news gladdened Lady Khadījah very much.

When Maysarah arrived, she told him of what she had seen with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* Confirming her words, Maysarah said, "I have seen such things since the first moment we left for Syria." So, Maysarah started telling Lady Khadījah of the extraordinary situations he had witnessed about the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as well as the words of Nasṭūr, the monk, and the other man.

Thus, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was successful in running the business of Lady Khadījah; he made her caravan earn twice as much as it used to earn; therefore, she doubled his wages.

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 1, part 3, page 181:

Ibn Ḥajar al-ʿAsqalānī quotes al-Haytham ibn ʿAdī, in his book *al-Akhbār*, as reporting Saʿīd ibn al-ʿĀṣ to have said: When my father al-ʿĀṣ ibn Saʿīd ibn al-ʿĀṣ was killed in the Battle of Badr, I came under the custody of my uncle Abān ibn Saʿīd ibn al-ʿĀṣ who very frequently reviled the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* Having spent a whole year in Syria for business purposes, he returned home and the first thing he asked about was the news of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* Answering him, my other uncle ʿAbdullāh ibn al-ʿĀṣ said, "In fact, he is now as powerful as he was and even more." Although he heard this frustrating news, my uncle Abān did not say a single word of insult against the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]),* which was a strange thing.

Abān then invited the chiefs of the Umayyah clan to a meal that he had prepared for them. When they gathered, he related to them the following story:

During my stay in Syria, I resided in a village where there lived a monk whose name was Bakkā'. Although this monk had not left his hermitage for forty years, he, on that day, left it and met the people who gathered around him to have a look at him. I advanced and asked the crowds to leave me alone with the monk, because I wanted a confidential talk with him. When they did, I said to him, "I belong to the tribe of Quraysh. Amongst us, a man has declared that he has been sent by God as His apostle."

"What is his name?" the monk asked.

"His name is Muḥammad," answered I.

"How long has he been claiming so?" asked the monk.

"It is now about twenty years," answered I.

Before I could add a single word, the monk asked, "May I describe him for you?"

"Yes, you may," answered I.

The monk thus described him perfectly without missing the least feature. He then added, "By God, this man is the prophet of this community. He shall most surely be the victorious. I swear it by God."

The monk then returned to his hermitage and loudly announced, "Send my greetings to him."

This incident took place in the time of the al-Ḥudaybiyah Truce.

Majmaʿ al-Zawā'id, vol. 8, page, 231:

Al-Haythamī writes down: Abū-Sufyān ibn Ḥarb reported the following:

I accompanied Umayyah ibn Abi'l-Ṣalt on a military campaign - *or* in Īlyā'- and on our way back, Umayyah related the following story to me:

"As I had read in our sacred books that a prophet would be sent to our homeland, Makkah, I always believed that I would undoubtedly be that prophet. However, when I discussed the issue with the experienced scholars, I discovered that the prophet would be a descendant of ʿAbd-Manāf. As I checked the descendants of ʿAbd-Manāf, I could not find any person worthier of this position than ʿUtbah ibn Rabīʿah. However, when I asked ʿUtbah about his lineage, I knew for sure that I was mistaken, especially when he was over forty years old and he had not yet received any divine revelation."

Abū-Sufyān continued: Days passed and the Holy Prophet received the Divine Revelation and was appointed as God's apostle. These days, I was on my way to Yemen for business purposes when I passed by Umayyah ibn Abi'l-Ṣalt and, mockingly, said to him, "The Prophet you have been expecting has appeared."

He replied, "Most surely, this prophet is true; so, you'd better follow him."

I asked him, "If so, what prevents you from following him?"

Umayyah said, "I only feel ashamed of the women of the Thaqīf tribe. I used to tell them that I would be the expected prophet. But if they now see me follow a boy from the Banū-ʿAbd-Manāf, it will be shameful for me."

He then digressed, "As for you Abū-Sufyān, I see it coming that you will be against him; and if you do, you will eventually be tied up like a kid and brought before him so that he will judge whatever he likes about you."

The compiler of this book comments: This report has also been reported by al-Ṭabarānī.

Majmaʿ al-Zawā'id, vol. 8, page, 232:

Al-Haythamī writes down: The following story is reported from Jubayr ibn Muṭʿim:

I did not agree to the oppressive deeds of the people of Quraysh against the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, but when I believed that they would kill him, I left Makkah and resided in a monastery. When the people of the monastery informed their chief about my residence there, he instructed them to host me for three days, being the duty of all hosts towards their guests.

When they noticed that I did not leave the monastery after the three days of hosting, they went to their chief and asked him what they should do with me. He instructed them to say to me, "We have observed our duty of hosting towards you. Now, if you had a problem, then your problem must have been solved. If you are on your way to visit someone, then you must leave for him. If you are a merchant, it is now time for you to resume your business."

I answered, "I am neither aggrieved, nor visiting, nor a merchant."

As they conveyed this answer of mine to their chief, he instructed them to ask me why I was there in their monastery. When they did, I answered, "By God, I am here for one reason only. There is in the village of Abraham a cousin of mine who claimed that he was a prophet, but my folks persecuted him. I therefore left my home village so that I should not witness their maltreatment of him."

Having conveyed my answer to their chief, he asked them to bring me before him so that he could listen to my story directly.

When I was in his presence, I retold my story to him. He asked, "So, you fear lest these people kill him. Do you not?"

"Yes, I do," I answered.

"If I show you some pictures, could you tell me which one most resembles

that man?" the chief asked me.

"It has been a short while since I saw him for the last time," I answered.

The chief started displaying covered pictures to me asking which one resembled the man. Among these pictures, there was one which was a copy of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. Once my eye fell on that picture, I said, "I have never seen any picture more similar to him than this one. This is exactly his tallness, body, and two shoulders."

The chief asked, "So, you fear they will kill him. Do you not?"

I answered, "Well, I believe that they must have killed him by now."

The chief said, "No, by God. They shall never kill him. It is he who shall kill every one who intends to kill him. He is indeed a prophet and God shall most surely grant him victory and authority. At any rate, it is now our duty to care for you. You may stay with us as long as you like and ask us for whatever you wish."…

The compiler of this book comments: This report has also been reported by al-Ṭabarānī.

16

The Holy Prophet was chosen from the best generation of all human generations, and the Jinn were driven away when he was sent as prophet

Musnad Aḥmad ibn Ḥanbal, vol. 2, page 373:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Abū-Hurayrah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: I was chosen from the best generation of the children of Adam (i.e. human beings). So, I was sent as a prophet while I was amongst the best generation of humanity.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 110:

Through his chain of authority, Ibn Sa῾d reports ῾Abdullāh ibn ῾Abbās as saying: When Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* was sent as prophet, the Jinn were defeated and stoned with meteors. Before that, they used to listen to the news spread among the inhabitants of the heavens. Each host of Jinn possessed a certain seat from which they overheard the news of the heavens. The first people who panicked after the driving away of the Jinn were the people of al-Ṭā'if. So, they went on offering immolations for their false deities until their camels and sheep were about to run out. Upon seeing this, they asked each other to stop offering immolations, saying, "Do you not notice that no change has occurred to the signs of the sky, as if nothing has disappeared from it?"

As for Iblīs (Satan), he said to his host, "Something has happened in the earth. You should bring me a handful of dust from each ground on earth."

Obeying his order, they brought him a sample of dust from each ground on the earth. He smelt each dust and threw it until he did the same with the dust brought from the land of Tihāmah. He then shouted, "Here is it!" …

17

The king of Abyssinia, al-Najāshī, believes in the Holy Prophet after receiving his delegation

Musnad Aḥmad ibn Ḥanbal, vol. 1, page 461:

Through his chain of authority, Aḥmad ibn Ḥanbal reports the following story from ʿAbdullāh ibn Masʿūd:

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sent about eighty men to al-Najāshī, the king of Abyssinia, among whom were ʿAbdullāh ibn Masʿūd, Jaʿfar ibn Abī-Ṭālib, ʿAbdullāh ibn ʿArfaṭah, ʿUthmān ibn Maẓʿūn and Abū-Mūsā. As for the people of Quraysh, they sent ʿAmr ibn al-ʿĀṣ and ʿImārah ibn al-Walīd carrying with them a present for the king. When they were allowed to see the king, the first thing they did was that they prostrated themselves before him. They then surrounded him and said, "A few cousins are now residing in your land after deserting us and renouncing our religion."

"Where are they now?" the king asked.

They answered, "They are still in your land. You may summon them to be brought before you."

The king did, and the Muslims were asked to present themselves before him. Before they were presented, Jaʿfar instructed them that he would be their spokesman before the king. When they were in the king's presence, Jaʿfar offered salutations to him but did not prostrate before him.

The attendants asked reproachfully, "What is the matter with you? Why do you not prostrate before the king?"

Jaʿfar answered, "We prostrate ourselves before none save Allah the Almighty and All-majestic."

The king asked, "What is that?"

Jaʿfar answered, "Indeed, Allah the Almighty and All-majestic has sent His apostle to us and ordered us not to prostrate ourselves before anyone save Allah the Almighty and All-majestic and ordered us to perform prayers and give purifying poor-rates."

Nosing into the conversation, ʿAmr ibn al-ʿĀṣ said, "They disagree with you with regard to ʿĪsā (Jesus) the son of Marium (Mary)."

The king thus asked Jaʿfar, "What do you say about Jesus the son of Mary and his mother?"

Jaʿfar answered, "We only copy what Allah the Almighty and All-majestic has said about Jesus. He says that Jesus is the word and spirit of Allah that He cast into the virgin and chaste lady who was never touched by any mortal and never had any son (before Jesus)."

Having heard these words, the king picked up a stick from the ground and said, "O people of Abyssinia! O priests! O monks! By Allah I swear this: these people do not add even the amount of this stick to what we believe about Jesus and his mother."

Addressing the Muslim group, the king said, "Welcome here and welcome to the one from whom you have come. I bear witness that he is the apostle of Allah. He is most surely the one whose features we can read in the Evangel. He is most surely the apostle about whose advent Jesus the son of Mary foretold. You may now reside wherever you wish. By Allah, if I were not the king, I would most surely join him (i.e. the Holy Prophet) so that I would be the one who carries his sandals and serves him with the water of ablution."

The king then ordered that the presents of the other party should be given back to them.

However, ʿAbdullāh ibn Masʿūd returned home sooner than the other Muslims who resided in Abyssinia until he could participate in the Battle of Badr. He also asserted that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* implored Allah's forgiveness for al-Najāshī the king of Abyssinia when he was informed of his passing away.

18

The Holy Prophet being the chief of the children of Adam, the best of all human beings, the most intimate friend of Allah, the most beloved by Allah, and the most honorable inAllah's sight

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: Priority of Our Prophet over All Other Creatures, vol. 7, page 59:[1]

Through his chain of authority, Muslim al-Nayshābūrī reports Abū-Hurayrah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: I am the chief of the children of Adam and I shall be the first to have his grave split apart, [2] the first to intercede and the first to have his intercession approved by Allah.[3]

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 195:

Through his chain of authority, al-Tirmidhī reports Abū-Saʿīd to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: I am humbly the chief of the children of Adam. I humbly shall carry in my hand the Standard of Praise. [4] All prophets, including Adam and all others, shall line up under my standard. I humbly shall be the first to have the ground (of my tomb) laid open…

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 283:

Through his chain of authority, al-Tirmidhī reports ʿAbdullāh ibn ʿAbbās as saying: While they were waiting for the Holy Prophet's coming, a group of his companions sat until he *(peace and blessings of Allah be upon him [and upon his Household])* came out. When he was about to come out, he could hear them discussing a topic. He heard one of them saying, "How strange it is that Allah the Almighty and

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[1] *Kitāb al-faḍā'il, Bāb tafḍīl nabiyyinā ʿalā jamīʿ al-khalā'iq*.

[2] The Holy Prophet *(peace and blessings of Allah be upon him and his Household)* shall be the first person to be allowed to leave his grave on the Resurrection Day when the graves shall be laid open.

[3] The Holy Prophet *(peace and blessings of Allah be upon him and his Household)* shall be the first man who intercedes for some people on the Resurrection Day and his intercession shall be unquestionably accepted by Allah.

[4] The Standard of Praise (*liwā' al-ḥamd*) is the flag that shall be raised by the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* on the Day of Resurrection so that those who believed in and followed him shall line up behind this flag. [*Translator*]

All-majestic betakes Himself a friend from among His creatures! He thus chose Abraham as His friend."

Another man added, "What is even stranger than this is that He spoke to Moses directly."

A third man expressed, "As for Jesus, he is the word and spirit of Allah."

A fourth man commented, "As for Adam, Allah electively chose him."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* showed up and said to them, "I have just heard your words and noticed your astonishment. Verily, Abraham is the intimate friend of Allah, indeed. Moses was spoken confidentially by Allah, indeed. Jesus is verily the spirit and word of Allah. Adam was indeed electively chosen by Allah. Behold! As for me, I am humbly the beloved of Allah. No pride! I shall raise the Standard of Praise on the Day of Resurrection. No pride! I shall be the first to intercede and the first to have his intercession admitted by Allah. No pride! I shall be the first to knock at the gate of Paradise. When Allah opens the gate for me, I shall be the first to enter accompanied by the poor amongst the faithful believers. No pride! I am the most honorable of all of the past and the coming generations."

Kanz al-ʿUmmāl, vol. 6, page 104:

Al-Muttaqī al-Hindī writes down the same aforesaid narration with little difference, as follows:

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Truly, Allah has chosen Abraham as His friend and Moses as His confidant; and has chosen me as His beloved. Then, Allah declared, 'I swear this by My Might and Majesty: I shall prefer My beloved one to My friend and My confidant."

Al-Muttaqī al-Hindī commented: This tradition is mentioned in al-Bayhaqī's *Shuʿab al-Īmān* as reported from Abū-Hurayrah.

Musnad Aḥmad, vol. 1, page 395:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Muʿammar as saying: Concerning this holy Qur'ānic verse: "*Allah did take Abraham for a friend,* (4/125)" ʿAbd al-Malik ibn ʿUmayr reported to me on the authority of Khālid ibn Rabʿī who reported ʿAbdullāh ibn Masʿūd as saying, "Verily, Allah has taken your acquaintance (i.e. the Holy Prophet Muḥammad) as friend, too."

Tārīkh Baghdād, vol. 12, page 301:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports ʿAbdullāh (ibn Masʿūd) as saying, "It is true that Allah took Abraham for friend, but your acquaintance (i.e. the Holy Prophet Muḥammad) is also the friend of Allah.

Verily, Muḥammad, peace be upon him (and his Household), shall be the chief of the children of Adam on the Day of Resurrection."

Confirming his words, ʿAbdullāh invoked this holy Qur'ānic verse: "*Soon will your Lord raise you to a station of praise and glory.* (17/79)"

Kanz al-ʿUmmāl, vol. 6, page 114:

The Holy Prophet (peace and blessings of Allah be upon him [and upon his Household]) is reported to have said: Verily, Allah has taken me as a friend.

Al-Muttaqī al-Hindī comments: This tradition has been reported by al-Ḥākim al-Nayshābūrī in *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, as he reports it from Jundab.

Kanz al-ʿUmmāl, vol. 6, page 114:

The Holy Prophet (peace and blessings of Allah be upon him [and upon his Household]) is reported to have said: When Adam committed that wrongdoing, he implored to Allah saying, "O Lord! I beseech You in the name of Muḥammad, peace of Allah be upon him (and his Household), to forgive me."

Allah the All-exalted asked him, "How could you know Muḥammad while I have not yet created him?"

Adam answered, "O Lord! After You had created me with Your Hand and breathed into me of Your Spirit, I raised my head and saw this inscription written on the legs of the Divine Throne: 'There is no god save Allah. Muḥammad is the messenger of Allah.' Since then, I knew for sure that You would not add to Your Name except the name of the one who is the most beloved of all of Your creatures to You."

Allah the Almighty and All-majestic said, "You have told the truth, Adam. He is most certainly the most beloved to me from among all My creatures. As you have besought me in the name of him, I forgive you. Had it not been for Muḥammad, I would not have created you."

Al-Muttaqī al-Hindī commented: This tradition is reported by Abū-Dāwūd al-Ṭayālisī, Saʿīd ibn Manṣūr, Abū-Naʿīm, al-Ḥākim al-Nayshābūrī, al-Bayhaqī and Ibn ʿAsākir on the authority of ʿAbdullāh ibn ʿUmar.

Fayḍ al-Qadīr, vol. 4, page 107:[1]

The Holy Prophet (peace and blessings of Allah be upon him [and upon his Household]) said: … An angel saluted me and said, "I have been asking my Lord the Almighty and All-majestic to allow me to meet you. Now that He has allowed me to meet you, I would like to give you these good tidings: Verily, there is no one more

[1] The book's full name is *Fayḍ al-Qadīr fī Sharḥ al-Jāmiʿ al-Ṣaghīr min Aḥādīth al-Bashīr al-Nadhīr*. The author is Muḥammad ʿAbd al-Raʾūf al-Mannāwī, died in AH 1021. [*Translator*]

honorable than you are in the sight of Allah."

Al-Mannāwī comments: This tradition is reported by Ibn ʿAsākir.

Sunan al-Dārimī, vol. 1, page 26:

Through his chain of authority, al-Dārimī reports Anas in Mālik who is reported to have quoted the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* as saying: I shall be the first of them all to come out (of my grave). I shall be their leader when they come (to Allah). I shall be their spokesman when they are asked to listen to me. I shall be their interceder when they are detained. I shall be the bearer of the good tidings when they despair of Allah's gracious gift. On that day, the keys (to Paradise) shall be in my hand. I am assuredly the most honorable of all of the children of Adam in the sight of my Lord. One thousand menservants shall go round me, they shall be like eggs carefully guarded or scattered pearls.

The compiler of this book comments: In Section 2 of Chapter One of this book, I have already cited a Prophetic tradition quoted from al-Suyūṭī's *al-Durr al-Manthūr*, in which the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* is reported to have said, "I am the most pious of all of the children of Adam and I am the most honorable among them in the sight of Allah. No pride!"…

19

The Holy Prophet being given five features that none were given and preferred over all prophets through six other features

Ṣaḥīḥ al-Bukhārī, Book: Surrogate Ablution:[1]

Through his chain of authority, al-Bukhārī reports Jābir ibn ʿAbdullāh to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: I have been given five things which were not given to any one else before me:

1. I have been made victorious by awe, (i.e. by frightening my enemies) within a distance of one month's journey.

2. The earth has been made for me (and for my followers) a place for performing prayers and a thing to perform *tayammum* (surrogate ablution); therefore, any one of my followers can offer and perform prayers wherever he/she is, whenever the time of a prayer is due.

3. The booty has been made lawful for me; yet, it was not lawful for anyone else before me.

4. I have been given the right to intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only, but I have been sent to all mankind.

Ṣaḥīḥ Muslim, Book: Organs of Prostration and Places of Prayer:[2]

Through his chain of authority, Muslim reports Abū-Hurayrah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: I have been given priority over all prophets through six features:

1. I have been given the most comprehensive wording.

2. I have been granted victory by awe within a distance of one month's journey.

3. Booty has been made lawful for me.

4. The earth has been made pure and a place of prostration for me.

5. I have been sent towards entire humanity.

6. Prophethood has been finalized with me.

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[1] *Kitāb al-tayammum*

[2] *Kitāb al-masājid wa mawāḍiʿ al-ṣalāh*

Musnad Aḥmad, vol. 1, page 98:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying, "I have been given what no other prophet was ever given."

"What is that, O Apostle of Allah?" we asked.

He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I have been granted victory by awe (within a distance of one month's journey), I have been given the keys of the earth, I have been named Aḥmad, dust has been made pure for me, and my community has been decided as the best of all communities."

Mushkil al-Āthār, vol. 2, page 163:[1]

Through his chain of authority, al-Ṭaḥḥāwī reports Mujāhid al-Makkī to have quoted Abū-Hurayrah as saying: One night, we were guarding the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* during one of his military campaigns. When I came to the place where he used to lie down, I could not find him; so, I thought that he had gone to offer prayers. As I tried to find him here and there, I saw him standing under a tree and offering a prayer. I advanced towards him and saw another man who came for the same purpose. The man and I thus lined up behind the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and followed him in his prayers. He thus offered so many prayers in the middle of one of which he prostrated himself so lengthily that we even feared lest he had passed away.

When he finished, the man and I sat before him and exchanged questions. "Have you noticed something weird in my previous prayer?" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"Yes, we have," we answered. "In the midst of one of your prayers, you prostrated yourself so lengthily that we even thought you had died."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented, "During that prostration, I was given five things that no other prophet ever gained;

1. I have been sent to all human beings, both the white and the black, while the prophets who existed before me used to be sent only to their family members or the people of their villages.

2. I have been granted victory through awe within a distance of one month's journey before me and a distance of one month's journey after me.

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[1] This four-volume book's full name is *Mushkil al-Āthār*. Its author is Aḥmad ibn Muḥammad al-Azdī al-Ṭaḥḥāwī, died in AH 321. [*Translator*]

3. Booty and the one-fifth portions have been made lawful for me, while it was unlawful for the prophets who existed before me to take them. In the past times, booty and its likes used to be amassed in a certain place and then a white fire from the sky would be sent to consume them.

4. The earth has been made a place of prostration for me and has been made pure so that I may offer my prayers wherever I wish and whenever the time of a prayer is due.

5. Then, I have been granted an accepted prayer; therefore, which I saved so that I can use it for interceding for my community on the Day of Resurrection."

Mujāhid added: Abū-Hurayrah said: My companion—who was even better than I was—said to me, "You have forgotten the best, or the most auspicious, part of the Holy Prophet's statement; that is, he *(peace and blessings of Allah be upon him [and upon his Household])* added, 'I expect that my intercession shall include every one of my community who has not worshipped any deity besides Allah.'"

20

The Holy Prophet is the chief of all prophets and they all believe in him

Al-Mustadrak ʿalā al-Ṣaḥīḥayn, vol. 2, page 546:
Through his chain of authority, al-Ḥākim al-Nayshābūrī reports Abū-Hurayrah as saying: Five prophets are the chiefs of all prophets; namely, Noah, Abraham, Moses, Jesus, and Muḥammad, peace and blessings be upon him (and his Household) is the chief of them."

Kanz al-ʿUmmāl, vol. 6, page 108:
The Holy Prophet (peace and blessings of Allah be upon him [and upon his Household]) is reported to have said: I am the chief of the Messengers when they are sent (as apostles of Allah), I will be the foremost of them when they come (on the Day of Resurrection), I shall bear good tidings for them when they feel despaired, I shall be their leader when they prostrate, and I shall be the closest (to the Lord) when they are gathered in one place. He (i.e. the Lord) shall believe me when I speak, support me when I intercede, and grant me whatever I ask.

Al-Muttaqī al-Hindī comments: This tradition is reported by Ibn al-Najjār.

Al-Mustadrak ʿalā al-Ṣaḥīḥayn, vol. 2, page 614:
Through his chain of authority, al-Ḥākim al-Nayshābūrī reports ʿAbdullāh ibn ʿAbbās as saying: Allah revealed to Prophet Jesus, saying, "O Jesus, believe in Muḥammad and order those of your community who shall live in his age to believe in him. Truly, had it not been for Muḥammad, I would not have created you. Had it not been for Muḥammad, I would not have created Paradise and Hellfire. When I created the Divine Throne on water, water shook heavily. So, I wrote on it, 'There is no god save Allah. Muḥammad is the Messenger of Allah.' And, the water calmed down."

Al-Mustadrak ʿalā al-Ṣaḥīḥayn, vol. 2, page 617:
Through his chain of authority, al-Ḥākim al-Nayshābūrī reports Anas ibn Mālik as saying: We accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* on one of his journeys and resided at a station. At that place, we heard a man from the valley praying to Allah and saying, "O Allah, please include me with the community of Muḥammad, for his community is shown mercy, forgiveness, and rewarded abundantly."

When I overlooked, I saw a giant who was even more than three hundred arms tall. The man asked, "Who are you?"

I answered, "I am Anas ibn Mālik, the servant of the Apostle of Allah *(peace and*

blessings of Allah be upon him [and upon his Household])"

"Where is he now?" he asked.

"Here he is. He can hear your words," I answered.

He said, "You may now go to him and say: Your brother Elias is offering salutations to you."

As I came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and told him, he came to the valley and met the man so warmly that he embraced and greeted him. The two then sat down and talked. The man said to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O Apostle of Allah! I observe fasting the whole year except one day only. This is the day of my breaking the fast. May you and I eat together?"

Immediately, a table spread with bread, fish and celery came down from the heavens. So, the two ate and served me from its food. Then, we all performed the ritual Afternoon Prayer. After that, the man bid farewell to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and I saw him mount a cloud towards the sky.

Sunan al-Dārimī, vol. 1, page 115:

Through his chain of authority, al-Dārimī reports Jābir ibn ʿAbdullāh as saying that ʿUmar ibn al-Khaṭṭāb brought to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* a copy of the Torah, saying, "O Apostle of Allah! This is a copy of the Torah."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* kept silent, but ʿUmar went on reading from that book while the color of the Holy Prophet's face started changing (as a sign of rage). Intruding, Abū-Bakr shouted at ʿUmar, "May your mother be bereft of you! Do you not notice the change on the face of the Apostle of Allah?"

ʿUmar said, "I implore Allah's protection against His wrath and against the wrath of His Apostle. We succumb to Allah as our lord, to Islam as our religion and to Muḥammad, peace and blessings of Allah be upon him (and upon his Household) as our prophet."

Then, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented, "I swear this by Him Who grasps Muḥammad's soul in His Hand: If Moses appears amongst you now and you follow him and leave me, you shall most certainly have lost the right direction of the path. If Moses is now alive, he shall most certainly follow me."

21

The Holy Prophet is the most followed of all prophets

Ṣaḥīḥ Muslim, Book: Faith:

In Section: *The Holy Prophet's saying, 'I shall be the first of all people to intercede for entrance into Paradise'*[1] Muslim, through his chain of authority, reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying, "On the Day of Resurrection, I shall be the most followed of all prophets. And I shall be the first to knock on the gate of Paradise."

Ṣaḥīḥ Muslim, Book: Faith:

In Section: *The Holy Prophet's saying, 'I shall be the first of all people to intercede for entrance into Paradise,'* Muslim, through his chain of authority, reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying, "I shall be the first of all people to intercede for entrance into Paradise and I shall be the most followed of all prophets."

Ṣaḥīḥ Muslim, Book: Faith:

In Section: *The Holy Prophet's saying, 'I shall be the first of all people to intercede for entrance into Paradise,'* Muslim, through his chain of authority, reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying, "I shall be the first to intercede for entrance into Paradise. No other prophet was ever believed by as many people as those who believed in me. Some prophets were believed by none except one person only."

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(1) *Kitāb al-īmān, bāb qawl al-nabiyy ana awwalu al-nāsi yushaffaʿ fi'l-jannah.*

22

The prophets were finalized by the Holy Prophet Muḥammad

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Seal of the Prophets:[1]

Through his chain of authority, al-Bukhārī reports Abū-Hurayrah as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "My similitude in comparison with the prophets who existed before me is that of a man who built a handsome and attractive house but failed to fill a corner of the house with a brick. So, whenever people passed by that house and expressed their admiration, they noticed the missed brick and said to the builder, 'If only you had filled the place of that missed brick!' I am that brick and I am the seal of the prophets."

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: The Prophet Muḥammad Being the Seal of the Prophets:[2]

Through his chain of authority, Muslim reports Jābir to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "My similitude in comparison with the other prophets is that of a man who built a handsome and perfect house but failed to fill a place with a brick. So, whenever people entered that house and expressed their admiration, they noticed the missed brick and said, 'Had it not been for that missed brick, the house would have been perfectly handsome!' I am the place of that brick. I came and sealed the prophets."

Musnad Aḥmad, vol. 5, page 396:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Ḥudhayfah to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying, "There shall be amongst my community liars and impostors; twenty-seven in number, of whom four are women. I am verily the seal of the prophets. There shall come no prophet after me."

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[1] *Kitāb bad' alkhalq, bāb khātam al-nabiyyīn*

[2] *Kitāb al-faḍā'il, bāb dhikr kawnihī khātam al-nabiyyīn*

23

The Holy Prophet can see behind him and in the dark

Ṣaḥīḥ al-Bukhārī, Book: Ritual Prayer, Chapter: The Imām Teaches People to Accomplish Their Prayers: [1]

Through his chain of authority, al-Bukhārī reports Abū-Hurayrah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: Do you see that my face is now towards the qiblah? By Allah, neither your prostration nor your bowing be hidden from me. I can surely see you from behind.

Ṣaḥīḥ al-Bukhārī, Book: Ritual Prayer, Chapter: The Imām Teaches People to Accomplish Their Prayers:

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* once led us in a congregational prayer and upon accomplishment, he climbed the minbar and said, "In your prayers and in your bowings, I can see from behind me as well as I can from my front."

Ṣaḥīḥ al-Bukhārī, Chapter: Arranging the Lines of those Praying:[2]

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik as saying: As a prayer was announced, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came towards us and said, "Arrange your lines and press together tightly. In truth, I can see you from behind."

Ṣaḥīḥ Muslim, Book: Ritual Prayer, Chapter: Command of Performing the Prayers Properly:[3]

Through his chain of authority, Muslim reports Abū-Hurayrah to have said: One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, upon accomplishing a congregational prayer that he had led, said to one of us, "Will you not perform your prayer properly? Would it not be better for a performer of prayer to regard how he is performing his prayer? In fact, every person is performing a prayer for his own good. By Allah I swear this: I can see behind me as well as I can from my front."

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[1] *Kitāb al-ṣalāt, bāb ʿiẓat al-imām al-nās fī itmām al-ṣalāt*

[2] *bāb taswiyat al-ṣufūf*

[3] *Kitāb al-ṣalāt, bāb al-'amr bitaḥsīn al-ṣalāt*

Ṣaḥīḥ Muslim, Book: Ritual Prayer, Chapter: Warning against Going Past the Imām:[1]

Through his chain of authority, Muslim reports Anas ibn Mālik to have said: One day, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* led us in a congregational prayer and when he accomplished it, he turned his face towards us and said, "O people! I am truly your leader (imām); so, do not go past me in any part of the prayer such as genuflection, prostration, standing erect or finalizing the prayer. In fact, I can see you from my front and back."

He *(peace and blessings of Allah be upon him [and upon his Household])* then added, "I swear this by Him Who grasps Muḥammad's soul in His Hand: if you were to see what I can see, you would most certainly laugh very little and weep very much."

"What do you see, O Apostle of Allah?" they asked.

He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I can see Paradise and Hellfire."

Tārīkh Baghdād, vol. 4, page 272:

Through his own chain of authority, al-Khaṭīb al-Baghdādī reports ʿĀ'ishah to have said, "The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* could see in the dark as he used to see in the light."

[1] *Kitāb al-ṣalāt, bāb al-nahy ʿan sibq al-imām*

24

Satan cannot present himself in the image of the Holy Prophet

Ṣaḥīḥ al-Bukhārī, Book: Knowledge, Chapter: A Sin: Forging A Lie Against The Holy Prophet: [1]

Through his chain of authority, al-Bukhārī reports Abū-Hurayrah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: You may have my name but you must not have my teknonym. [2] If one sees me in his/her dream, this means that he/she has seen me in reality, because Satan cannot present himself in my image. Whoever forges a lie against me on purpose, will most surely find himself a place in Hellfire.

Ṣaḥīḥ al-Bukhārī, Book: Explanation Of Dreams, Chapter: Seeing The Holy Prophet In Dreams:[3]

Through his chain of authority, al-Bukhārī reports Anas to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Whoever sees me in his/her dreams has in fact seen me in my reality. This is because Satan cannot invent himself in my image. The dream of a true believer is one of forty-six parts of prophethood."

Ṣaḥīḥ Muslim, Book: Vision, Chapter: "Whoever Sees Me In Dream Has Seen Me In My Reality," Said the Prophet:[4]

Through his chain of authority, Muslim reports Abū-Hurayrah to have said that he heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say: Whoever sees me in dream will in fact see me in waking [in the same image]. [*Or:*] … will in fact be as if he has seen me in waking, because Satan cannot present himself in my image.

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[1] *Kitāb al-ʿilm, bāb ithmu man kadhiba ʿalā al-nabiyy*

[2] *kunya*: naming a parent from his child.

[3] *Kitāb al-taʿbīr, bāb man ra'ā al-nabiyya fi'l-manām*

[4] *Kitāb al-ru'yā, bāb qawl al-nabiyyi man ra'ānī fi'l-manāmi faqad ra'ānī*

25

The Holy Prophet being provided with food and drink by his Lord

Ṣaḥīḥ al-Bukhārī, Book: Ritual Fasting, Chapter: Unbroken Fasting: [1]
Through his chain of authority, al-Bukhārī reports Anas ibn Mālik as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* once warned us against observing continuous fasting (i.e. fasting that is not interposed by a period of fast-breaking).

"O Apostle of Allah," they said, "You observe such unbroken fasting!"

Replying, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: I am not like any of you. I am provided with food and drink by my Lord. [*Or he said:*] The whole night, I am provided with food and drink.

Ṣaḥīḥ al-Bukhārī, Book: Ritual Fasting, Chapter: Unbroken Fasting:
Through his chain of authority, al-Bukhārī reports Abū-Sa'īd to have heard the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying, "Do not observe unbroken fasting. However, if you wish to observe such a fast, you may continue it until early morning (*saḥar*)."

They said, "O Apostle of Allah, you observe such unbroken fasting!"

He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I am not like you. Every night, there is one who provides me with food and another who provides me with drink."

Ṣaḥīḥ al-Bukhārī, Book: Ritual Fasting, Chapter: Disciplinary Punishment For Unbroken Fasting: [2]
Through his chain of authority, al-Bukhārī reports Abū-Hurayrah as saying: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* warned (his followers) against unbroken fasting, one of the Muslims said to him, "You, O Apostle of Allah, do observe such unbroken fasting."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, "Which one of you is like me? Every night, I am provided with food and drink by my Lord."

However, Muslims refused to comply with the Holy Prophet's order; he therefore observed an unbroken fast for two days. On the third day, the new

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[1] *Kitāb al-ṣawm, bāb al-wiṣāl*

[2] *bāb al-tankīl liman akthara alwiṣāla*

moon was seen. Upon seeing it, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to them, "If the new moon had not appeared, I would have kept on making you observe fasting for more days."

That was a sort of disciplinary punishment for them when they refused to comply with his command.

Ṣaḥīḥ al-Bukhārī, Book: Ritual Fasting, Chapter: Disciplinary Punishment For Unbroken Fasting:

Through his chain of authority, al-Bukhārī reports Abū-Hurayrah as saying that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to his followers, "Beware of observing continuous fasting."

As he repeated this warning twice, one of them said to him, "You, yourself, are observing such continuous fasting!"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, "Every night, my Lord provides me with food and drink. So, carry out each devotional act as much as you can."

Ṣaḥīḥ al-Bukhārī, Book: Ritual Fasting, Chapter: Warning Against Unbroken Fasting:

Through his chain of authority, al-Bukhārī reports Anas to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* observed a continuous fasting during the first days of Ramaḍān. Following him, a group of Muslims observed the same. When he *(peace and blessings of Allah be upon him [and upon his Household])* was informed of their act, he declared, "If the month is extended for us, we will observe such a continuous fasting that would force the exaggerators to forsake their exaggerated acts. You are not like me. [*Or he said:*] I am not like you. I am always provided with food and drink by my Lord."

26

Miracles of the Holy Prophet concerning the water of ritual ablution

Ṣaḥīḥ al-Bukhārī, Book: Drinks, Chapter: Drink of Blessing and the Blessed Water: (1)

Through his chain of authority, al-Bukhārī reports Jābir ibn ʿAbdullāh to have said: It was the time of the ritual Afternoon Prayer (*ṣalāt al-ʿaṣr*) when I was with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and there was no water with us except a little quantity of leftover water. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered that leftover water to be put in a vessel. When the vessel was put before him, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* inserted his hand in it and opened wide his fingers. He then announced, "Come to the ablution. Allah is the source of all blessings."

Once he did so, I saw water gush forth from among his fingers. So, the people performed the ritual ablution and drank from that water. As for me, I tried to drink as much as I could, because I knew for sure that that water was full of God's blessing.

Jābir was asked as to how many persons they were on that day, and he answered, "We were one thousand and four hundred."

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Signs of Prophethood in Islam: (2)

Through his chain of authority, al-Bukhārī reports Jābir ibn ʿAbdullāh [may Allah be pleased with him] to have related the following incident:

On that day at al-Ḥudaybiyah, the Muslims suffered from harsh thirst; so, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took hold of a leather waterbag from the water of which he performed the ritual ablution. Upon seeing this, the people rushed towards him.

"What is the matter with you?" he asked.

"We do not have any water to drink and to perform ablution except that which you hold between your hands," they said.

Upon hearing this, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* put his hand in that leather bag and immediately water gushed forth

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(1) *Kitāb al-ashribah, bāb shurbat al-barakah wal-mā' al-mubārak*

(2) *Kitāb bid' al-khalq, bāb ʿalāmāt al-nubuwwati fi 'l-islām*

from his fingers like springs. All of us drank from that water and performed ablution.

Jābir was asked, "How many persons were you?"

He answered, "Even if we had been one hundred thousand persons, that water would have been enough for all of us. Yet, we were one thousand and five hundred persons."

Musnad Aḥmad, Vol. 3, page 357:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Jābir ibn ʿAbdullāh to have said: During one of our journeys with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, the time of a ritual prayer arrived and he asked if there was any water to perform the ritual ablution. A man came carrying a little water in a skin and poured it in a cup from which the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* performed the ritual ablution.

When the others came to perform their ritual ablutions, the water was about to run out; therefore, they were told to rub their organs with water so as to spare some of it for the others. Upon hearing this, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked them to slow down. He put his hand in the cup and dipped it in the water. He then said to them, "You may now perform your ablution as perfectly as possible."

"I swear by Him Who took my sight," Jābir who was blind at the time of reporting this event said, "I myself saw water gush forth from among the fingers of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* who kept his hand in the cup until all of them performed their ablutions."

Al-Aswad added: I believe that Jābir said that they were more than two hundred persons.

Musnad Aḥmad, Vol. 3, page 169:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Thābit to have said that he, once, asked Anas ibn Mālik to narrate to him one of the miraculous deeds of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* that he himself witnessed, but not reported from another. So, Anas said: One day, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* performed the Midday Prayer (*ṣalāt al-ẓuhr*) and sat on one of the seats where the Archangel Gabriel used to visit him. Then, Bilāl came and asked his permission to declare the Afternoon Prayer call (*adhān*). It was then declared, "Those whose families are living in remote places of the city of al-Madīnah may finish their works and come to use this water for the ritual ablution." However, a number of the Muhājirūn (Emigrants: the Muslims of Makkah who fled their hometown and joined the Holy Prophet

in al-Madīnah) whose families did not join them to al-Madīnah were left without having an opportunity to perform the ritual ablutions.

Having noticed this, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked for a cup of water; so, a cup with very little water in the bottom of it was brought to him. He put the palm of his hand in that cup, but the cup was too small to make place for the Holy Prophet's hand; therefore, he put only four of his fingers therein and then asked those people to advance and perform their ablutions. Thus, all of them advanced and performed their ablutions.

"O Abū-Ḥamzah," Thābit was asked, "How many people do you think there were?"

He answered, "They were about seventy to eighty."

The compiler of this book comments: Too many are the narrations that have been reported in this regard, but I have mentioned only these examples so as to avoid lengthiness.

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Miracles of the Holy Prophet concerning water and drinking

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Signs of Prophethood in Islam

Through his chain of authority, al-Bukhārī reports al-Barā' to have said: On that day at al-Ḥudaybiyah, there was a well and we were one thousand and four hundred persons. So, we bailed out the whole water of the well without leaving even a single drop therein. As the well was empty of water, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* sat on its edge, asked for some water, put it in his mouth, rinsed it out, and poured it in the well. A very little while after that we found water in that well so copious that we quenched our thirst and so did our animals.

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Signs of Prophethood in Islam

Through his chain of authority, al-Bukhārī reports ʿImrān ibn Ḥuṣayn to have said that they accompanied the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* on one of his journeys… We were unbearably thirsty when we met a woman carrying two leather bags.

"Where can we find water?" we asked.

"There is no water," she answered.

"What is the distance between your quarter and the nearest source of water?" we further asked.

"One night and one day walking," she answered.

"Now, can you accompany us to the Apostle of Allah?" we asked.

"What is the Apostle of Allah?" she wondered.

However, we forced her to come with us to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and tell him of what she had already told us and added that she had some orphans to look after. Having heard her story, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered her leather bags to be brought before him. He then rubbed his hand over the hole of the bottle and it was full of water. We, who were forty men, drank from that water and quenched our thirst. Furthermore, we filled each skin and bottle we had with water, but we did not give our camels to drink while they could hardly bear the water skins that we put on their backs. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then asked us to bring whatever

basket we had with us. When we did, he gave enough bread and dates to that woman and led her to her quarter. When she was among her folks, she told them of what she had seen, saying, "I met the most experienced person in sorcery; or a prophet, as his companions claimed." Thus, Allah the Almighty guided this woman and her folks to Islam,.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 78:

Through his chain of authority, al-Tirmidhī reports Abū-Hurayrah to have said: The *ahl al-ṣuffah* were a group of impoverished Muslims who did not have families and riches; they were, thus, the guests of wealthy Muslims. I swear by Allah besides Whom there is no god that I—having been one of those *ahl al-ṣuffah*—used to fall to the ground because of harsh starvation and I used to tie a rock on my stomach so as not to feel hungry. One day while I was, as usual, sitting on the way that (wealthy) Muslims used to take, Abū-Bakr passed by me. So, I hurried to ask him about the meaning of a Qur'ānic verse, while in fact I just wanted to beg him for something so as to satiate my hunger. Yet, he passed by me without giving me anything. Just like Abū-Bakr, ʿUmar passed by me and I did the same thing with him, but he gave me nothing. Then passed by me Abu'l-Qāsim the Holy Prophet, peace be upon him (and his Household), who smiled at me once his eyes fell on me.

"Abū-Hurayrah," he shouted at me.

"Yes, O Apostle of Allah! I am at your service!" I said.

"You may follow me home," he said.

He *(peace and blessings of Allah be upon him [and upon his Household])* went home and I followed him. He entered and I was permitted to enter his house where we found a cup of milk. "Who brought this milk?" asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).*

"It is a gift from *so-and-so*," he was told.

"Abū-Hurayrah!" called the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).*

"Yes, O Apostle of Allah! I am at your service," I answered.

"You may go now and invite all the members of the *ahl al-ṣuffah* [for they are the guests of Muslims and they have neither families nor riches]."

In fact, this was a habit of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* Whenever something was gifted to him or alms brought to him (to be distributed among the beneficiaries), he would invite the *ahl al-ṣuffah* to have their share.

However, when he asked me to invite all the members of *ahl al-ṣuffah* to

drink from that single cup of milk, I was distressed, and I said to myself, "What can this cup of milk do to satiate the *ahl al-ṣuffah*? If they all come, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* will definitely ask me to distribute it among them and I will be the last to drink from it, which means that I will not find even a single drop to drink…"

There was no other way than obeying Allah and His Apostle; therefore, I came to the *ahl al-ṣuffah* and invited them.

When they all were there and took their seats, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered me, "Abū-Hurayrah, take the cup and give each of them from it."

When I did, each man of them drank from that single cup to his fill and gave it back to me so that I would pass it to the other. So, they all drank from that cup until it was the turn of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who took the cup, put it in his hand, raised his head, smiled and said, "Abū-Hurayrah! You may now drink from it." I drank from that cup to my fill. Yet, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered me once again to drink from it and kept on so until I said to him, "I swear by Him Who has sent you with the truth; I cannot drink anymore and I cannot find any place to add more milk!" Only then did the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* take the cup from me. He praised Allah the Almighty, mentioned His Name with glorification, and drank from the cup.

Musnad Aḥmad, vol. 5, page 298:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Abū-Qatādah as saying: We accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* on one of his journeys when he said to us, "If you cannot find water until tomorrow, you will suffer from thirst." So, people hurried searching for water…

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* rode on his animal for a distance and so did we. He then rode off and asked, "Do you have water?"

"Yes, I do," I said, "I have a big vessel that has a little water."

"Bring it to me," ordered the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).*

As I did, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered all of us to put our hands in it for performing the ritual ablution. So, all of us did and a little water was still there in that vessel. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to me, "Abū-Qatādah, keep this vessel, because it will very soon help us."…

At the hottest hour of the day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* showed himself to the people who immediately complained, "O Allah's Apostle, we are so thirsty that even our necks are about to be torn."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "I do not have water." He then said to me, "Abū-Qatādah, bring that vessel."

When I did, he *(peace and blessings of Allah be upon him [and upon his Household])* ordered, "Bring me my cup."

When I did, he *(peace and blessings of Allah be upon him [and upon his Household])* filled it up from that vessel and gave to the people who crowded around him to take water. He *(peace and blessings of Allah be upon him [and upon his Household])* said, "Drink to your fill, because each one of you will be satisfied."

So, they all drank to their fill and no one remained except the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and me. He poured water for me and said, "You may drink, Abū-Qatādah!"

"You first, O Apostle of Allah," I said.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "One who serves must be the last to serve himself."

So, I drank water and so did the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).*

Although we were three hundred persons on that day, a little water was still there in that vessel.

Musnad Aḥmad, vol. 5, page 237:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Muʿādh to have said that he, along with a group of Muslims, accompanied the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* on one of his journeys in the year of the Tabūk Campaign…

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* declared, "Tomorrow, Allah willing, you will be at the spring of Tabūk, and you will not be able to reach there before forenoon. When you do, do not supply yourselves with its water before I join you there."

Two men were the first to reach the spring that had no water except a few drops that took a very long time to fill the palm of the hand…

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* washed his face and two hands from that little water and sent it back to its place. Immediately, the spring gushed forth with profuse water that was enough for all of the people. He *(peace and blessings of Allah be upon him [and upon his Household])* then said to me, "Muʿādh, if you live a long life, you will witness this water irrigate and cover many gardens."

Musnad Aḥmad, vol. 3, page 343:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Jābir ibn ʿAbdullāh who reported: One day, his companions complained to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* about the scarcity of water and thirst. He asked for a big cup that had a little water. Then, he put his hand in that big cup and asked people to drink. So, they all drank from that water. I saw springs of water gush forth from among the fingers of the Holy Prophet's hand.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 98:

Through his chain of authority, Ibn Saʿd reports ʿAmr ibn Saʿīd to have reported Abū-Ṭālib as saying: One day, I was in Dhi'l-Majāz accompanied by my nephew (i.e. the Holy Prophet) when I felt thirsty. So, I complained to my nephew, saying, "O nephew, I am very thirsty."

I said so while I knew that he had nothing to give me more than patience. However, he folded his leg and rode off his animal. "O uncle," he said, "are you thirsty?"

"Yes, I am," I said.

So, he kicked the ground with his foot and immediately water gushed forth. "O uncle," he said, "You may now drink." So, I did.

Tārīkh Baghdād, vol. 12, page 287:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Nāfiʿ, one of the companions of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, to have said: On a journey, I accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* along with four hundred men. We had to reside in a place where there was no water. Having noticed this, the companions felt it difficult to understand why the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* chose that derelict place for residence; yet, they said, "The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* must know better than we do."

Without delay, a small ewe with two horns came and stood before the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who milked it, drank from its milk to his fill and gave from that milk to each one of the companions, all of whom drank to their fill. He *(peace and blessings of Allah be upon him [and upon his Household])* then said to me, "Nāfiʿ, you may tie this ewe for tonight, although I see that you will not be able to keep it for the whole night."

I fastened a peg to the ground and tied that ewe to it, but when I woke up at a late hour, I could not see the ewe and I saw the rope with which I had tied it up thrown away. I came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and told him; so, he immediately responded, "Nāfiʿ, the ewe was

taken by the one who had brought it to us."

Al-Āthār, page 35:

In Chapter: Merits of Fasting (*faḍl al-ṣawm*), al-Shaybānī reports through his chain of authority that ʿAlī ibn al-Aqmar said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to observe fasting and spend the entire night doing devotional acts without eating anything. He would then take a drink of milk that had been put for him to break his fast with. Likewise, he would drink the same milk at the early dawn meal (*saḥūr*) and fast up to the time of breaking the fast.

One day, he *(peace and blessings of Allah be upon him [and upon his Household])*, as usual, he went to drink that milk but found that one of his companions had drunk it. So, they (perhaps the servants) went to the chambers of his wives to bring him some food with which he could break his fast, but there was nothing there. They then went to the houses of his companions to bring him some food, but there was nothing there either. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Whoever serves me with food, Allah will serve him twice." However, there was no food for the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* They then went to the goat from whose milk the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was usually served to break his fast, and they found it full of milk. So, they milked the amount that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to drink.

28

Miracles of the Holy Prophet concerning food

Ṣaḥīḥ Muslim; Book: Hospitality, Chapter: Recommendation of Mixing the Little Meals:[1]

Through his chain of authority, Muslim reports Iyās ibn Salamah on the authority of his father who said: We accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* on one of his military campaigns. During this journey, we felt extremely tired and hungry and were about to slaughter some of our riding animals (to eat their meat). Yet, the Prophet of Allah *(peace and blessings of Allah be upon him [and upon his Household])* ordered us to gather all the food that we had with us and put it on a leather rug. When the food was put on the rug, I tried to estimate how much it was. In fact, it was of the same size that a goat takes when it kneels down, while we were fourteen hundred persons. Nevertheless, we all ate to our fill and even stored the rest of the food in our bags.

The Prophet of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then asked for some water for the ritual ablution, and a man brought a skin in whose bottom there were a few drops of water. He poured the water in a cup. Yet, we, the fourteen hundred people, performed the ritual ablution from the water of that cup in abundance. Then, eight persons joined us and asked for water to perform their ablutions. Here, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "The water of ablution has just run out."

Ṣaḥīḥ Muslim; Book: Drinks, Chapter: Permissibility of a person taking anyone along with him where the host is very intimate with the guest:[2]

Through his chain of authority, Muslim reports Jābir ibn ʿAbdullāh as saying: When the ditch[3] was dug, I saw Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* feeling very hungry. I came to my wife and said to

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(1) *Kitāb al-ḍiyāfah, bāb istiḥbāb khalṭ al-azwād.*

(2) *kitāb al-ashribah, bāb jawāz istitbāʿihī ghayrahū ilā dāri man yathiqu biriḍāhu*

(3) After the Muslims were defeated in the Battle of Uḥud, the polytheists of Quraysh allied with some Jews of al-Madīnah and other Arab tribes and besieged al-Madīnah. So, Salmān (may Allah be pleased with him) suggested that a ditch should be dug around the city so that the polytheists would not be able to raid on the Muslims. The Holy Prophet, peace be upon him and his Household, participated in digging that ditch. [*Translator*]

her, "Is there anything with you? I have seen Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* feeling extremely hungry."

She brought out a bag of provisions which contained a ṣā'[1] of barley. We also had a lamb that I slaughtered. My wife ground the flour and we both finished this work together. I cut the meat of the lamb into pieces and put it in the earthen pot and then returned to Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* (to invite him).

My wife said, "Do not humiliate me in the presence of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* and those who are with him." When I came to him, I whispered to him saying: "Allah's Apostle, we have slaughtered a lamb for you and my wife has ground a ṣā' of barley which we had with us. So, you may come along with a group of people with you."

Thereupon, Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* said loudly, "O people of the ditch, Jābir has arranged a feast for you, so come along."

He *(peace and blessings of Allah be upon him [and upon his Household])* then said to me, "Do not remove your earthen pot from the hearth and do not bake the bread from the kneaded flour until I come."

So, Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* came before the other people; and I came to my wife who said to me, "You will be humbled."

I said, "I did what you had asked me to do."

Jābir's wife related the rest of the story as follows: I brought out the kneaded flour and Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* put some saliva of his in that and blessed it. He then put saliva in the earthen pot and blessed it and then said, "Call another baker who can bake with you and bring out the soup from it, but do not remove it from the hearth." The guests were one thousand.

Jābir continued: I swear by Allah that all of them ate the food to their fill until they left it and went away and our earthen pot was brimming over as before, and so was the case with our flour.

Ṣaḥīḥ Muslim, Book: Matrimony, Chapter: Marriage of Zaynab bint Jaḥsh:[2]

Through his chain of authority, Muslim reports Anas ibn Mālik as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* contracted

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[1] *ṣā'* is a unit of mass or weight, usually used for grains; one ṣā' is equal to approximately three kilograms. [*Translator*]

[2] *kitāb al-nikāḥ, bāb zawāj zaynab bint jaḥsh*

marriage and he went to his wife. My mother Ummu-Sulaym prepared *ḥays* (dates mixed with butter and cheese) and placed it in an earthen vessel and said, "Anas, take it to Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* and say to him: My mother has sent this to you and she offers greetings to you and says that it is a humble gift for you on our behalf, O Messenger of Allah."

I went along with it to Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* and said, "My mother offers you salutations, and says that it is a humble gift for you on our behalf."

He said, "Place it here." He then ordered, "Go and invite on my behalf *so-and-so* and any one whom you meet," and he even named some persons.

Anas said: I invited whom he had named and whom I met.

[I (one of the narrators) said: I said to Anas: How many persons were there?

Anas replied: They were about three hundred persons.]

Then, Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* said to me, "Anas, bring that earthen vessel." The guests then began to enter until the courtyard and the apartment were fully packed. Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* said, "Make a circle of ten guests, and every person should eat from that nearest to him."

They began to eat, until they ate to their fill. A group went out after eating the food, and another group came in until all of them ate to their fill. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then said to me, "Anas, lift it (i.e. the earthen vessel)." So, I did, but I could not assess whether it had more food when I placed it before Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* or when I lifted it after the people had been served out of it…

Ṣaḥīḥ Muslim, Book: Matrimony, Chapter: Honoring the Guest:[1]

Through his chain of authority, Muslim reports ʿAbd al-Raḥmān ibn Abī-Bakr as saying: We were one hundred and thirty persons with Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* who asked, "Does any one of you possess food?" There was a person with us who had even a ṣāʿ of flour or something around that, and it was kneaded. Then a tall polytheist with disheveled hair came driving his flock of sheep. Thereupon, Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* asked, "Would you like to sell one of these goats or offer it as a gift or a present?"

The man said, "No, I am not prepared to offer it as a gift, but I can sell it."

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[1] *kitāb al-ashribah, bāb ikrām al-ḍayf.*

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* bought a sheep from him, and it was slaughtered and its meat was prepared, and Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* commanded that its liver should be roasted.

The narrator went on: By Allah, none among one hundred and thirty persons was left whom Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* had not given a part out of its liver; if anyone was present, he gave it to him, but if he was absent, it was set aside for him. And the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* filled two bowls, one with soup and the other with mutton, and we all ate out of them to our hearts' content, but still some part was left in those two bowls, and I placed it on the camel…

Ṣaḥīḥ Muslim; Book: Drinks, Chapter: Permissibility of a person taking anyone along with him where the host is very intimate with the guest:
Through his chain of authority, Muslims reports Anas ibn Mālik as saying: Abū-Ṭalḥah said to Ummu-Sulaym (his wife), "I felt some feebleness in the voice of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* and perceived that it was due to hunger; so, do you have anything with you?"

She answered in the affirmative.

She then brought out barley loaves, took out a head-covering of hers, in a part of which she wrapped those loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household]).*

I set forth and found Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* sitting in the mosque in the company of some persons. I stood near them, whereupon Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* asked me, "Has Abū-Ṭalḥah sent you?"

I said, "Yes."

He said, "Is it for a feast?"

I said, "Yes."

Thereupon, Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* asked those who were with him to get up. He went forth and so I did before them, until I came to Abū-Ṭalḥah and informed him.

Abū-Ṭalḥah called upon his wife, "Ummu-Sulaym, here comes Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* along with people and we do not have enough food to feed them!"

She said, "Allah and His Apostle know best."

Abū-Ṭalḥah went out to receive them until he met Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* who came forward along with him until

they both came in. Then Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* said, "Ummu-Sulaym, bring forth that which you have with you."

She brought the bread. Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* commanded that the bread be broken into small pieces, and when Ummu-Sulaym had squeezed a small water-skin and put seasoning on it, Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* recited something regarding it what Allah wished him to say. He then said, "Allow ten guests to come in and have their meals."

He permitted them; they ate until they had their fill. They then went out. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* again said, "Permit ten more!" And the host gave permission to them. They ate until they had enough. Then they went out. He again said, "Permit ten more!" All the people had eaten to their fill, and they were seventy or eighty persons.

Ṣaḥīḥ al-Tirmidhī, Vol. 2, Page 284:

Through his chain of authority, al-Tirmidhī reports Samarah ibn Jundab to have said: We were the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* eating from a bowl from early morning up to night, each time ten persons sat to eat and ten others ate their fill and left.

We, the audience, asked Samarah, "Where from was that bowl supplied with food?"

Samarah replied, "What are you wondering at? It was supplied with food from there…" He pointed to the sky.

Musnad Aḥmad, Vol. 3, page 337:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Jābir to have said: A man came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* begging food, and the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* gave him some barley. The man, his wife, and their servant ate from that barley and it did not run out until they measured it to know its real quantity. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to them, "If you did not measure it, you would eat from it forever."

Musnad Aḥmad, Vol. 3, page 340:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Jābir to have said that Ummu-Mālik al-Buhaziyyah used to fill a bag that she had with butter and offer it as a present to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).* One day, her sons asked for some food, but she had nothing to give; so, she searched for something in that bag and found leftover fat. So, her sons used to eat from that butter until she squeezed it. After that, she came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who asked her, "Did you squeeze it?"

"Yes, I did," she answered.

He *(peace and blessings of Allah be upon him [and upon his Household])* said, "If you did not do it, the butter would be left for you forever."

Musnad Aḥmad, Vol. 3, page 384:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Abū-ʿUbayd as saying that he cooked the meat of a sheep in a pot for the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked him to give him the arm of the sheep, and Abū-ʿUbayd did. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then asked again, "Give me its arm." And Abū-ʿUbayd did. For the third time, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked Abū-ʿUbayd to give him its arm. Here, Abū-ʿUbayd said, "O Prophet of Allah, how many arms does a sheep have?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "I swear by Him Who grasps my soul in His Hand, if you had only kept silent, you would have been given other arms as long as I asked."

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 246:

Through his chain of authority, al-Ḥākim al-Nayshābūrī reports Nawfal ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib to have said: In the matter of my marriage, I sought the help of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who managed the affairs of my marriage. However, he discovered that I had nothing to sustain my wife; so, he asked Abū-Rāfiʿ and Abū-Ayyūb to make over his armor through mortgage to a Jew in return for thirty measures (*ṣāʿ*) of barley. For half a year, we used to eat from that barley without having its quantity reduced or run out. We therefore measured it out and found out that the quantity was as same as we received it. When I mentioned this to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he said to me, "If you had not measured it out, you would have eaten from it as long as you remained alive."

Mustadrak al-Ṣaḥīḥayn, vol. 4, page 116:

Through his chain of authority, al-Ḥākim al-Nayshābūrī reports Wāthilah ibn al-Asqaʿ who was one of the *ahl al-ṣuffah*[1] to have said: For three days, we stayed at the Prophet's Mosque so that whoever came out from there would ask two or three men of us to accompany him to his house where he would serve them with food as much as he could. For these three days, nobody invited me; therefore, I ate nothing for three days and nights. In the evening,

[1] *Ahl al-Ṣuffah*; a group of impoverished Muslims who did not have families, riches and houses; they therefore lived on the assistances of the wealthy Muslims.

I saw Abū-Bakr leaving the mosque; so, I came to him and asked him to recite Sūrah Saba' (Chapter 34 of the Holy Qur'ān) for me. He did until he reached his house. However, he stood at the door of his house until he finished the Sūrah. He then entered his house and left me at the door. I then did the same with ʿUmar who did what Abū-Bakr had done with me.

The next morning, I hurried to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and informed him of what had happened last night. He immediately asked the bondmaid whether they had any food left.

"Yes," she answered, "There is one loaf of bread and a sum of butter."

He *(peace and blessings of Allah be upon him [and upon his Household])* asked her to bring the bread and the butter and then crumbled the bread with his own hand and mixed it with the butter until the mixture became something like porridge. He *(peace and blessings of Allah be upon him [and upon his Household])* then asked me to invite nine other persons to this meal so that the total would be ten.

When I did, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked us to sit down and the bowl was brought before us. He *(peace and blessings of Allah be upon him [and upon his Household])* then said, "Eat in the name of Allah. Eat from the sides but not from the center, because blessing descends on the center of the meal."

In fact, we ate, satisfied our appetites and left while the meal was kept as exactly as it was, as if we only made lines with our fingers on it.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then took some of it, reshaped the rest, and returned it to the same bowl. He then ordered me to invite ten other people to it. The same order was repeated twice, and there was still leftover food in the bowl.

Al-Ṭabaqāt al-Kubrā, Vol. 8, page 234:

Through his chain of authority, Ibn Saʿd reports Ummu-ʿĀmir Asmā' bint Yazīd ibn al-Sakan as saying: I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* leading a Sunset Prayer in the mosque of our quarter. When he finished, I came to my house and brought him some meat with its bone and a few loaves of bread, "May Allah accept my father and mother as ransom for you! Please have this meal as dinner," I said.

Inviting his companions, he *(peace and blessings of Allah be upon him [and upon his Household])* said, "You may eat in the Name of Allah."

He, his companions, and everyone who was present ate from that food. I swear by Him Who grasps my soul in His Hand, that they all ate and, still some of the meat and loaves of bread remained, while they were forty men. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then drank from the water that I had kept in a jug. After he *(peace and blessings of Allah be upon him [and upon his*

Household]) had left, I took that jug and kept it in a place. I used to serve the ailing people from that water and we, the household, used to drink from it, seeking blessings.

Al-Ṭabaqāt al-Kubrā, Vol. 1, part 1, page 114:

Through his chain of authority, Ibn Saʿd reports Sālim ibn Abi'l-Jaʿd as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sent two men on a mission, but they said that they had nothing to take with them as food. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked them to bring him a water-skin. When they did, he *(peace and blessings of Allah be upon him [and upon his Household])* ordered us to fill it and tie its neck. "Take this with you," ordered the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "for Allah shall most surely provide you with provisions."

They left for their destination where they untied the water-skin and found that it was full of butter and milk. So, they ate from it to their fill.

Usd al-Ghābah, vol. 5, page 629:

Ibn al-Athīr wrote: Muḥammad ibn Isḥāq reported Saʿīd ibn Mīnā to have said: A sister of al-Nuʿmān ibn Bashīr said: My mother, ʿAmrah bint Rawāḥah, gave me a few dates, which she put in my dress, and asked me to take it to my father and (maternal) uncle as their lunch. Searching for them, I passed by the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* who asked me what I had with me. "These are a few dates, which my mother asked me to take to my father and uncle as their lunch," I answered. "Bring them to me," said the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).* I poured them in his two palms but they were too many. So, a garment was spread and the dates were put on it. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* threw the dates on the dress and they were dispersed thereon. He *(peace and blessings of Allah be upon him [and upon his Household])* then asked someone to invite the people of the ditch for lunch. All those people, who were about three thousand persons, ate from those dates and some dates still remained.

Majmaʿ al-Zawā'id, vol. 8, page 309:

Al-Haythamī reports the mother of Anas ibn Mālik as saying: I collected butter from a ewe that I had and put it in a leather bottle. I told Rabībah to take the bottle to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* as his food. Rabībah came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and said, "This is a bottle of butter that Ummu-Sulaym has sent to you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered the bottle to be emptied of the butter and gave the bottle back to Rabībah. Once she came back to me, I noticed that the bottle was still full of butter. I said,

"Rabībah, I asked you to go to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and give him the butter!"

"I did," said Rabībah, "and if you do not believe me, you may go the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and ask him."

Accompanying Rabībah with me, I went to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and asked him whether she had brought him butter as I had asked her.

"Yes, she did," said the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*.

"I swear by Him Who has sent you with the true guidance and the religion of truth, the bottle is still pouring butter," I said.

He *(peace and blessings of Allah be upon him [and upon his Household])* said, "Are you surprised just because Allah has given you food for the food that you gave to His Prophet? Eat from it and give anyone you like."

Once I returned to my house, I distributed the butter and left some of it that we ate for one or two months.

This narration is also reported by Abū-Ya'lā and al-Ṭabarānī who mentioned that the woman's name was Zaynab, not Rabībah.

Majma' al-Zawā'id, vol. 8, page 309:

Al-Haythamī writes down: Ummu-Mālik al-Anṣāriyyah is reported to have sent a leather bottle full of butter to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who immediately asked Bilāl to empty the bottle and give it back to the lady. Once she returned to her house, she noticed that the bottle was full of butter. She immediately came back to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and asked, "Has anything been revealed about me?"

"Why do you say so, Ummu-Mālik?" asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*.

"Why have you refused my gift and given it back to me?" she asked.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called for Bilāl and asked him whether he had emptied the bottle of butter or not. Bilāl confirmed, "I swear by Him Who has sent you with the truth, I even squeezed the bottle to empty it from the last drop of butter until I felt ashamed lest anyone would see me."

Here, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to Ummu-Mālik, "Congratulations to you! Allah has immediately rewarded you for what you have done."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then taught her

to repeat the following words ten times after each obligatory prayer: "*subḥānallāhi* (all glory be to God), *alḥamdulillāhi* (all praise be to God), *allāhu-akbar* (God is the Most Great)."

29

Miracles of the Holy Prophet concerning the trunk in the Mosque

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Signs of Prophethood in Islam: [1]

Through his chain of authority, al-Bukhārī reports Jābir ibn ʿAbdullāh to have said: When the Prophet's Mosque was roofed by trunks of date trees, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to stand by a certain trunk whenever he delivered a speech. However, when a minbar (pulpit) was made in the mosque for delivering speeches, we heard a sound coming from that very trunk as if it was the sound of a camel moaning. This moaning continued until the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came to the trunk and put his hand on it.

Ṣaḥīḥ al-Bukhārī, Book: Sales, Chapter: Carpentering:[2]

Through his chain of authority, al-Bukhārī reports Jābir ibn ʿAbdullāh to have said: A woman from the Anṣār once suggested to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to make for him a wooden seat on which he may sit, because her son was a carpenter.

"You may do it, if you wish," accepted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).*

So, the woman made a minbar for him (on which he would sit to deliver speeches in the mosque).

One Friday, while the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was sitting on the wooden minbar to deliver a speech, the trunk of the date palm, by which he used to stand and deliver speeches, cried so loudly that it was about to split apart. So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came and embraced it. Only then did the trunk calm down. It then made sounds like the sound of a moaning baby whose mother is trying to calm him down. When the trunk calmed down, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented, "This trunk wept for the words of preaching it used to hear from me."

Ṣaḥīḥ al-Nassā'ī, vol. 1, page 207:

Through his chain of authority, al-Nassā'ī reports Jābir ibn ʿAbdullāh as

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[1] *kitāb bid' al-khalq, bāb ʿalmat alnubuwwah fī'l-islām*

[2] *kitāb al-buyūʿ, bāb alnajjār*

saying: Whenever the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* delivered a speech, he used to lean on a trunk of a date palm, which was one of the pillars of the mosque. However, when a minbar was made for him and he *(peace and blessings of Allah be upon him [and upon his Household])* used to sit on it to deliver speeches, that trunk shook so heavily and made moaning sounds like the sound of a moaning camel that all the attendants in the mosque could hear it. It did not stop making that sound until the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came and embraced it.

The compiler of the book comments: Too many are the narrations that report this event. However, because all of them are of the same purport and there is only a little difference in the texts, I mentioned only these three.

30

The miraculous splitting apart of the moon by the Holy Prophet

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Splitting of the Moon:[1]

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik to have said that the (polytheist) people of Makkah asked the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* to show them a miraculous sign. So, he showed them the moon splitting apart into two separated parts that they even could see Mount Ḥarā' between the moon's two parts.

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Splitting of the Moon:

Through his chain of authority, al-Bukhārī reports ʿAbdullāh as saying: We were with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* at Minā when the moon was split apart. He *(peace and blessings of Allah be upon him [and upon his Household])* asked us to be witnesses. So, a group of us went towards the mountain.

However, Abu'l-Ḍuḥā reported Masrūq to have said that ʿAbdullāh said that the moon was split apart in Makkah, not at Minā.

Ṣaḥīḥ al-Bukhārī, Book: Qur'ānic Exegesis, Chapter: The Almighty's Saying, "The Moon Was Rent In Twain."[2]

Through his chain of authority, al-Bukhārī reports ʿAbdullāh ibn Masʿūd as saying: During the lifetime of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, the moon was split into two parts; one was seen over the mountain and the other under it. Upon seeing it, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to us, "Be you the witnesses."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page, 211:

Through his chain of authority, al-Tirmidhī reports Anas ibn Mālik as saying: When the people of Makkah asked the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to show them a miraculous sign (as evidence to prove his prophethood), the moon was split in Makkah twice. On this occasion, this holy Qur'ānic verse was revealed: "*The hour drew nigh and the moon did split asunder. And if they see a miracle they turn aside and say: Transient*

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[1] *kitāb bid' al-khalq, bāb inshiqāq al-qamar*

[2] *kitāb al-tafsīr, bāb qawlihī taʿāla wanshaqqa alqamar.*

magic," [1] meaning that this magic will eventually fade away.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 211:

Through his chain of authority, al-Tirmidhī reports Jubayr ibn Muṭʿim as saying: During the lifetime of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, the moon was rent asunder into two parts; one on this mountain and the other on that mountain. Having seen so, they (i.e. the polytheists) said, "Muḥammad has put us under the influence of his magic." However, others replied to them, "If he had really put us under the influence of his magic, then he would not have been able to put all people (who had seen this sign) under the same influence!"

Musnad Aḥmad, vol. 1, page, 413:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh as saying: During the lifetime of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, the moon was rent asunder such that I could see the mountain between the two parts of the moon.

The compiler of the book comments: Although reports of the same incident are too many, I have mentioned these samples only because all of them have the same purport and the story of the moon having been rent asunder is too famous to require evidence.

[1] Sūrah al-Qamar (no. 54), verses 1 and 2.

31

Miraculous deeds of the Holy Prophet Muḥammad on miscellaneous occasions

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Signs of Prophethood in Islam:[1]

Through his chain of authority, al-Bukhārī reports ʿAbdullāh as saying: While you are considering the miraculous signs to be alarming, we used to consider them to be items of blessing. We accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* on a journey when the water was about to finish. He *(peace and blessings of Allah be upon him [and upon his Household])* asked us to bring him any available amount of water. So, a vessel holding a scanty quantity of water was brought to him. He put his hand in that vessel and said, "Hurry up and perform the blessed ablution; and Allah is the source of all blessings." Immediately, I saw water gush forth from the fingers of the Holy Prophet's hand. We also used to listen to the glorification of food while it was eaten.

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Signs of Prophethood in Islam:

Through his chain of authority, al-Bukhārī reports Anas as saying: An originally Christian man had converted to Islam, memorized the two Qur'ānic chapters: Sūrah al-Baqarah (no. 2) and Sūrah Āl-ʿImrān (no. 3), and worked as a clerk for the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. But he then apostatized from Islam and returned to Christianity. He used to say, "Muḥammad does not know anything except what I used to write down for him." Allah caused this man to die. The day after his burial, the ground rejected his body and threw it up. Having seen this, his companions said, "It must be that Muḥammad and his companions exhumed him and threw his body out of his grave." So, they dag deeply in the ground and buried the body, but the next morning they noticed that the body was thrown up again. They again said, "It must be that Muḥammad and his companions dag deep in the ground and exhumed the body." So, they repeated the same deed with a deeper hole, but the next morning they noticed that the body was exhumed. They were then convinced that no body had exhumed the body.

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[1] *Kitāb bid' al-khalq, bāb ʿalāmāt al-nubuwwah fi'l-islām*

Ṣaḥīḥ al-Bukhārī, Book: Sales, Chapter: Measure Defined By Seller and Purchaser: [1]

Through his chain of authority, al-Bukhārī reports Jābir as saying: When ʿAbdullāh ibn ʿAmr ibn Ḥarām died, he was indebted to someone. I asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to talk to their creditors that they might release him from these debts. When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked them, they refused to absolve ʿAbdullāh of the debts. So, he *(peace and blessings of Allah be upon him [and upon his Household])* asked me to divide my dates according to their kinds and then send for him. When I did, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came and sat on the heaps of the dates and asked me to measure the amount owed to the creditors. When I did, I gave each one of them his loan and my dates remained as they were without any decrease.

Al-Adab al-Mufrad, page, 56:

Through his chain of authority, al-Bukhārī reports ʿAbdullāh as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* resided in a place where there was a bird's nest. One of his companions took an egg from that nest. Immediately, the bird came flapping it wings over the head of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]),* who asked, "Which one of you took an egg from this bird's nest?" A man confessed that he did; so, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered him to return the egg to the nest out of mercy to the bird.

Ṣaḥīḥ Muslim, Book: Jihad and Campaigns, Chapter: The Ḥunayn Military Campaign: [2]

Through his chain of authority, Muslim reports Iyās ibn Salamah on the authority of his father who said: We were with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* during his journey to the Ḥunayn Campaign. When we faced the enemy, I came out from behind a hillock to face one of the enemies at whom I threw one of my arrows but missed and I cannot recall what he did. I looked around and saw my companions and the companions of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* facing the enemy from another place and also defeated by the enemy. Having seen this, I became terribly horrified; so, I unbuttoned the buttons of my two attires — a loincloth and a shirt—and ran away passing by the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who was riding his mule al-Shahbā'. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Ibn al-Akwaʿ must have seen something horrifying." When the enemies

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[1] *Kitāb al-buyūʿ, bāb al-kaylʿalā albāyiʿ walmuʿṭī*

[2] *Kitāb al-jihād wal-siyar, bāb ghazwat ḥunayn*

surrounded the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he got off his animal, took a handful of dust from the ground, threw it in their faces, and said, "May your faces be defamed!" Immediately, the eyes of each and every one of the enemies were filled with dust from that handful. They then ran away. Thus, Allah the Almighty and All-majestic defeated them, and the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then distributed their booty amongst the Muslims.

Ṣaḥīḥ Muslim, Book: Asceticism, Chapter: The Lengthy Discourse of Jābir: (1)

Through his chain of authority, Muslim reports ʿUbādah ibn al-Walīd as saying: My father and I went out seeking knowledge for the sake of the people of our quarter, hoping that we would save them before they perished (out of ignorance). Abu'l-Yusr, a companion of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, was the first man that we met… We then left him and came to Jābir ibn ʿAbdullāh (may Allah be pleased with him) and found him offering a prayer in his mosque… Jābir said: We accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* who resided in a vast valley. As the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* went to relieve himself, I followed him carrying water for him. As he *(peace and blessings of Allah be upon him [and upon his Household])* looked around the place, he could not find any place to cover him. Immediately, his eyes fell on two trees on the edge of the valley. He *(peace and blessings of Allah be upon him [and upon his Household])* hurried and held one of the tree's leaf. He said to it, "Yield to me by the permission of Allah." So, the tree yielded to him like a blind camel that follows its driver. He then went to the other tree and did the same thing. This tree, too, yielded to him. He stood between the two trees, gathered them together and said, "Cover me, you two trees, by the permission of Allah." The trees covered him… After a while, I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* coming toward me while the two trees separated from one another…

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 285:

Through his chain of authority, al-Tirmidhī reports ʿAbdullāh ibn ʿAbbās as saying: A Bedouin (i.e. a nomad; an Arab inhabitant of the desert) came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and asked, "Why should I believe that you are a prophet?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "If I call upon the bunch in that tree and it responds to me, will you then bear witness that I am a prophet?"

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(1) *Kitāb al-zuhd, bān ḥadīth jābir al-ṭawīl*

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called the bunch of dates and it descended from the date palm until it came near him. He then asked it to go back, and the bunch did. Upon seeing this, the Bedouin became a Muslim.

Ṣaḥīḥ al-Nassā'ī, vol. 2, page 64:

Through his chain of authority, al-Nassā'ī reports one of the companions of the Holy Prophet as saying: When the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered us to dig a ditch, a rock prevented us from further digging. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* stood up, put his garment beside the ditch, and struck the rock reading this holy Qur'ānic verse: "*And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing*."[1] A third of the rock was broken while Salmān the Persian stood looking. Along with the strike of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, a flash beamed.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* struck again reading the same holy Qur'ānic verse and another third of the rock was broken with the same flash while Salmān was still looking.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then broke the last third while reading the same holy verse and a similar flash beamed, which Salmān saw. Then the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* went out of the ditch, wore his garment, and sat down.

Salmān said, "O Apostle of Allah, I saw a flash beaming with each strike that you made. What was that?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Did you see that, Salmān?"

"Yes, I did," said he, "I swear it by Him Who sent you with the truth, O Apostle of Allah."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* explained, "When I struck the first strike, I was made to see the cities of Khosrow and the surrounding cities, as well as many other cities. I saw them with my eyes."

The companions present said to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O Apostle of Allah, beseech Allah to enable us to conquer these cities, take their lands as spoils of war, and ruin their countries."

Responding to them, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* besought Allah to do that.

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[1] Sūrah al-Anʿām (no. 5), verse 115.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* continued, "When I struck the second strike, I was made to see the cities of Caesar and the surrounding cities with my own eyes."

The companions said, "O Apostle of Allah, beseech Allah to enable us to conquer these cities, take their lands as spoils of war, and ruin their countries."

Responding to them, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* besought Allah to do that.

He *(peace and blessings of Allah be upon him [and upon his Household])* then continued, "When I struck the third strike, I was made to see the cities of Abyssinia and the surrounding towns with my eyes."

Then the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* announced, "Leave Abyssinia as long as its people leave you and leave the Turks as long as they leave you."

Sunan Abī-Dāwūd, vol. 16, page 254:

Through his chain of authority, Abū-Dāwūd reports ʿAbdullāh ibn Jaʿfar as saying: One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked me to ride behind him on his riding animal and held a private discourse that I will never reveal to anybody. Whenever he wanted to relieve himself, he would choose a private place or the backside of a date palm.

One day, he entered an orchard of a man from the Anṣār where he saw a camel. Once the camel's eyes fell on him, it moaned and its eyes shed tears. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came to it and wiped its tears. Then the camel kept quiet. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Who is the owner of this camel? Whose camel is this?"

A young man from the Anṣār answered, "It is mine."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Will you not fear Allah with regard to this beast that Allah has made you own? It has just complained to me about the fatigue it is encountering."

Musnad Aḥmad, vol. 2, page 303:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh ibn ʿAbbās as saying: The polytheists of Quraysh gathered and took an oath by their idols—al-Lāt, al-ʿUzzā, Manāt, Nā'ilah and Asāf—that if they saw Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*, they would together attack him and would not leave before they had killed him. When she heard of this, the Prophet's daughter Fāṭimah *(peace be upon her)* came to her father weeping. She said, "These people of Quraysh have taken an oath that they will kill you as soon as they see you so that none of them will be held

responsible for your murder."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, "O daughter, lead me to some water for ablution." As he performed the ritual ablution, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* went to these people in the Mosque. Once they saw him, they said, "This is he." They hung down their heads till their chins reached their chests. They were frozen in their seats and none of them could even dare to look towards the Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* As none of them could stand up to face the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he came near them and stood over their heads. He then took a handful of dust and said, "May your faces be defamed!" He then threw that dust on them. Any one of them that was smeared with any amount of that dust was killed as an unbeliever during the Battle of Badr.

Musnad Aḥmad, vol. 3, page 158:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Anas ibn Mālik to have said: A family from the Anṣār came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and complained, "We had a camel, which we used to carry water to irrigate our plants and date palms, but now this camel prevents us from putting anything on its back."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked his companions to visit the orchard. That untamed camel was walking in a corner of the orchard when the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* walked towards it. The Anṣār said, "O Allah's Apostle, this camel has become wild, and we fear it might attack you."

"No, there is nothing wrong with this camel," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered. When the camel saw the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, it came and knelt down before him. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took the forelock of the camel and led it to the place of its usual work.

The companions said, "O Apostle of Allah, this is a beast that does not have intelligence. It has just prostrated itself before you. Because we have intelligence, should we prostrate ourselves before you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "No. It is unfit for a human being to kneel down before another human being. If it had been fit for a human being to prostrate himself before another human being, I would have ordered wives to prostrate themselves before their husbands, because their duties towards them are tremendous."

Musnad Aḥmad, vol. 4, page 138:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿUthmān ibn

Ḥanīf to have said: A blind man came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said, "O Prophet of Allah, please pray to Allah to heal me."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "If you wish, I will postpone this prayer, because it is better for you in the Next World, but if you insist, I will pray for you."

The blind man said, "No, please pray to Allah for me right now."

Thus, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered the man to perform the ritual ablution, offer a two-unit prayer and say the following prayer: "O Allah, I beseech You and turn my face towards You in the name of Your Prophet Muḥammad—may Your blessings be upon him (and his Household)—the Prophet of Mercy. O Muḥammad, I turn my face toward you to be my interceder before my Lord to grant me my request and it shall be granted by Him. And I beseech You, my Lord, to accept my request of intercession by him and to accept his intercession for me..."

The man repeated this prayer many times and he was healed.

Musnad Aḥmad, vol. 4, page 107:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Ya'lā ibn Murrah as saying: I saw three miraculous acts from the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* that none before me had ever seen and none shall see the like of them after me. I accompanied him on a journey, and in the middle of our way, we passed by a woman sitting with her boy. She said, "O Allah's Apostle, this boy has been afflicted by a malady due to which we are terribly aggrieved. He loses consciousness more than once a day."

"Bring him near me," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered.

The woman did and put the boy in a place between the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and the luggage. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* opened the boy's mouth, puffed in it three times, and said, "In the Name of Allah! I am the servant of Allah. Go away, O enemy of Allah."

He *(peace and blessings of Allah be upon him [and upon his Household])* then gave the boy back to the woman and asked her to meet us at this very place on our way back to tell what would happen to him.

On our way back to the very place, we saw the woman driving three ewes. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked her, "How is your boy?"

She answered, "I swear to Him Who has sent you with the truth, the boy has never encountered what he used to encounter up to this time. You may

kindly take one of these three ewes for yourself."

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered one of us to take one ewe and leave the other two.

On another occasion, we were one day in the graveyard when the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked me to see if there was a place where he could hide to relieve himself. As I did, I could not find any such place. So, I returned to him and told him that I could not see any place except a tree standing alone in the desert, which was too small to cover him. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "Did you not see any thing near it?"

"Yes," I said, "I saw another tree of the same size near it."

He ordered, "You may go there and say to the two trees that the Apostle of Allah orders you both to gather together by the permission of Allah."

As I did, the two trees advanced near each other and the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* hid himself behind them. When he came back, he ordered me to go there and say to the two trees that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* orders them to return to their previous places. When I did, the two trees returned to their places.

On a third occasion, I was sitting with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* when a camel came trotting towards him. It knelt down before him and its eyes shed tears. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked me to go out and summon its owner, because the camel had an issue. I went out, looked for the owner of the camel who was a man from the Anṣār, found him and brought him before the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who asked, "What is the story of your camel?"

The man said, "I do not know. I swear by Allah. We used to work and carry water on its back until it became too old to carry water. Last night, we decided to slaughter it and distribute its meat among us."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered, "Do not do so. You may give it to me as a gift; otherwise, I am ready to buy it from you."

The man said, "No, I give it to you as a gift, O Apostle of Allah."

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* marked the camel with the mark of alms so that none would have the right to do anything to it.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 125:

Through his chain of authority, Ibn Sa'd reports Zayd ibn Aslam and others

to have said that Qutādah ibn al-Nuʿmān was hit in his eye so badly that it fell out and hung on his cheek. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* put his hand under it and returned it to its natural place. Since then, Qutādah's eye became sounder and better than his other eye.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 63:
Through his chain of authority, Ibn Saʿd reports Zayd ibn Aslam, Yazīd ibn Rawmān, Isḥāq ibn ʿAbdullāh ibn Abī-Farwah, and others to have said that during the Battle of Badr, ʿUkāshah ibn Muḥṣin's sword was cut into two pieces. So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* gave him a stub of a tree and it changed in his hand into a sharp, pure, and hard sword.

Sunan al-Dārimī, vol. 1, page 29:
Through his chain of authority, al-Dārimī reports Salamah al-Sakūnī as saying: We were with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* when one of us asked him, "O Apostle of Allah, have you ever received food from the heaven?"

"Yes, I have," he answered.

"O Prophet of Allah, has anything remained from that food?" the man asked.

"Yes," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered.

"What happened to that food?" the man asked.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "It was taken back to heaven."

Sunan al-Dārimī, vol. 1, page 9:
Through his chain of authority, al-Dārimī reported (ʿAbdullāh) Ibn ʿUmar as saying: I accompanied the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* on a journey when we saw a Bedouin coming toward us. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "What is your destination?"

The man answered, "I am going toward my quarter."

"Shall I lead you to a favorable matter?" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"What is that?" the man asked.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You may bear witness that there is no god but Allah, having no partner in Godhead, and that Muḥammad is His servant and apostle."

The man asked, "What testifies to the accuracy of what you are saying?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "That bush does."

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called the bush that was at the edge of the valley and it came creeping towards him. It then stood in front of him and he asked it to testify to what he had just said three times, and the bush did. It then returned to its place.

Having seen this, the Bedouin said, "I will go to my folks. If they follow me, I will bring them all to you; otherwise, I will join you and stay near you."

Sunan al-Dārimī, vol. 1, page 13:

Through his chain of authority, al-Dārimī reports ʿAbdullāh ibn ʿAbbās as saying: A man from the Banū-ʿĀmir clan came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who offered to show him a miraculous sign. As the man accepted, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked him to go and call a date tree. As the man did, the tree came jumping in front of him. The man asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to order the tree to go back to its place, and the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* did. The tree went back to its place. Yet, the man shouted at his folks, "O sons of ʿĀmir, I have never seen any magician more skilled than this one!"

Tārīkh Baghdād, vol. 13, page 128:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Maklabah ibn Malkān to have said: I participated in one of the military campaigns led by the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* when the polytheists fought against him so fiercely that they occupied the resources of water and prevented him from reaching there. I saw the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* suffering from thirst and trembling. He then took off his clothes, wrapped his garment around his body, and laid down on his back. I carried a skin of water and went forward trying to fetch him some water. I reached a sandy land where I saw a bird like a francolin or partridge. When I came near, it flew away. In the very place where it was landing, I notice some wet area. I dug with my hand deeply and water welled up. I thus quenched my thirst, performed the ritual ablution, filled the skin with water and returned. When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saw me, he asked, "Do you have water with you, Maklabah?"

"Yes, I do," I answered.

"Bring me some," he said.

I advanced and handed the skin over to him. He quenched his thirst and performed the ritual ablution for prayer. He then said to me, "O Maklabah,

put your hand on my heart so that it will be freshened."

So, I did. He then said to me, "O Maklabah, Allah will reward you for this."

When I pulled back my hand from the place of his heart, I noticed that it was shining with light.

Since then, Maklabah used to hide his hand during the day so that people would not gather around him and annoy him. Those who did not know him thought that his hand was amputated.

Al-Muẓaffar told us: One night, I met Maklabah and shook hands with him. I saw that his hand was shining.

Tārīkh Baghdād, vol. 3, page 442:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Muʿriḍ ibn ʿAbdullāh on the authority of his father who reported his grandfather as saying: While I was undertaking the Farewell Pilgrimage (i.e. the last ritual Ḥajj pilgrimage led by the Holy Prophet), I entered one of the houses of Makkah where I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* with his moon-like face and heard amazing words from him. A man from the people of Yamāmah came to him carrying a one-day old baby wrapped up in a piece of cloth. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked the baby, "Who am I?"

The baby spoke, "You are the Apostle of Allah."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You have said the truth. May Allah bless you!"

Since then, the baby did not say a word until he became a few years old.

My father said: We used to call that baby *mubārak al-yamāmah* (i.e. the blessed boy of al-Yamāmah).

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 6, part 1, page 292:

Ibn al-Athīr writes down an uninterruptedly reported tradition[1] on the authority of Hammām ibn Nufayl who said: I visited the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and said to him that we had dug a well but its water was salty. So, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* gave me a skin full of water and asked me to pour it in that well. When I did, the water of the well became pure.

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[1] *mutawātir* or a successive narration is one conveyed by narrators so numerous that it is not conceivable that they have agreed upon an untruth thus being accepted as unquestionable in its veracity. It is thus transmitted in continuous way. [*Translator*]

Al-Istīʿāb, vol. 2, page 556:[1]

Ibn ʿAbd al-Barr, the author of the book, writes down an uninterruptedly reported tradition on the authority of ʿAbdullāh ibn Buraydah on the authority of his father who reported that Salmān the Persian brought some food to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said, "This is alms for your companions and you."

Yet, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* refused to accept it and said, "Salmān, it is unlawful for us, the Ahl al-Bayt (the Holy Prophet's Household) to accept alms. You may take it away."

The next day, Salmān brought the same thing but this time he introduced it as gift. Only then, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* allowed his companions to eat from it.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then purchased Salmān, who was a servant of a Jewish man, with a sum of money in return for planting a certain number of date palms that Salmān should watch until they matyred. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* planted all these palm shoots except one, which was planted by ʿUmar. All these date palms grew up and bore fruit, except the one which was planted by ʿUmar.

"Who planted this one?" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"ʿUmar did," he was answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* uprooted that tree and re-planted it. From its first year of planting, the tree bore fruit.

Usd al-Ghābah, vol. 2, page 33:

Ibn al-Athīr, the author of the book, writes down a completely transmitted tradition on the authority of a daughter of al-Ḥakam ibn al-ʿĀṣ who reported that she, once, said to her father, "I have never seen any people more weak-minded and more failing that you are, O sons of Umayyah, with regard to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*."

Answering his daughter, al-Ḥakam said, "Do not blame us! I will convey to you what I myself have seen with my own eyes. One day, we very frequently heard the people of Quraysh blaming us and saying, 'How do you let this apostate pray in our mosque? If you agree with each other, you can take his life.' We therefore agreed to ambush him. However, when we saw him, we

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[1] The book's full name is *al-Istīʿāb fī maʿrifat al-aṣḥāb*. Its author is Ibn ʿAbd al-Barr whose full name is Abū-ʿUmar Yūsuf Aḥmad ibn ʿAbdullāh Aḥmad ibn Muḥammad Aḥmad ibn ʿAbd al-Barr of Andalusia. [*Translator*]

heard such a tremendous sound that we believed that all the mountains of Tihāmah would fall on us. We could not regain our consciousness until he had performed his prayers and gone back home. Another night, we agreed again to ambush him. We gathered to attack him, but we saw the two hillocks Ṣafā and Marwah meet together and prevent us from catching him. So, everything prevented us from ambushing him."

Kanz al-ʿUmmāl, vol. 6, page 278:

Al-Muttaqī al-Hindī reports ʿUmar as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was sitting among a group of his companions when a Bedouin from the Banū-Sulaym tribe, who had just hunted a lizard and put it in his sleeve so as to take it to his tent where he would grill and eat it, passed by him. When he saw the gathering, he asked, "What is this?"

He was answered, "This is the man who claims that he is a prophet."

The Bedouin forced his way towards the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said these cruel words: "I swear this by al-Lāt and al-ʿUzzā: Women have never given birth to a person more loathsome and hateful to me than you are. I fear my people will blame me for being rash, otherwise, I would most certainly kill you right now and gladden all the people, be they red, white, black, everybody."

Having heard these words, I, ʿUmar, asked the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* to permit me to kill that man. However, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "ʿUmar, you should have known that forbearance is very close to the degree of prophethood."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then turned his face towards the Bedouin and asked, "What has made you say these words? In fact, you have not said the truth and you have not shown any respect to this gathering."

Belittling the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, the Bedouin said, "How dare you speak to me? I swear by al-Lāt and al-ʿUzi that I will never believe in you before this dead lizard does."

Thus, the Bedouin took out a dead lizard from his sleeve and threw it before the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, repeating his scornful words, "If this dead lizard believes in you, then I will believe."

Talking to the dead lizard, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "O lizard!"

Immediately, the lizard spoke with such a clear Arabic sound that every one of the attendants could hear it, "Yes, I am at your service! You are the best

of all those who shall be present on the Day of Resurrection."

"Whom do you worship, O lizard?" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"I worship the Lord Whose Throne is in the heavens, Whose authority is on earth, Whose way is in oceans, Whose mercy is in Paradise, and Whose chastisement is in Hellfire," the lizard said.

"O lizard!" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "Who am I?"

The lizard spoke, "You are the messenger of the Lord of the Worlds and the seal of the prophets. Successful is he who believes in you, while the true loser is he who gives the lie to you."

Upon hearing this conversation, the tranced Bedouin said, "I will no longer have to follow a sign after seeing the real thing with my own eyes. When I came to you, there was no one on the earth more hateful to me than you are. Now, you are really more beloved to me than my own children and my own self. I do love you from the bottom of my heart and I love you inwardly, outwardly, secretly, and openly. I bear witness that there is no god save Allah and that you are the messenger of Allah."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented, "All praise be to Allah Who has guided you to this religion that always rises up and nothing can be higher than it. Allah accepts this religion only after the prayers are established. No prayer is accepted unless the Qur'ān is learned."

The Bedouin said, "So, teach me the Qur'ān."

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* taught him the Qur'ānic chapters Sūrah al-Ḥamd (no. 1) and Sūrah al-Tawḥīd (no 112).

The Bedouin said, "O Apostle of Allah, please teach me more. In fact, I have never heard words better than these, either in poetry or prose."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "O Bedouin! These are the words of the Lord of the Words. This is not poetry. If you recite Sūrah al-Tawḥīd only once, you will be awarded the same reward as that of reciting one third of the Qur'ān. If you recite it twice, you will have the reward of reciting two thirds of the Qur'ān. If you recite it thrice, then you will have the reward of reciting the entire Qur'ān."

The Bedouin said, "Excellent is our Lord; He accepts the easy and awards abundantly for it"…

The author adds: This tradition is also reported by al-Ṭabarānī, Ibn ʿAdī, al-Ḥākim, Abū-Naʿīm, al-Bayhaqī, and Ibn ʿAsākir.

Kanz al-ʿUmmāl, vol. 6, page 281:

Al-Muttaqī al-Hindī writes down: Jurhud is reported to have visited the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* while he was eating a meal. He extended his left hand to eat because his right hand was injured, but the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed him to eat with his right hand. "O Allah's Apostle," said Jurhud, "My right hand is injured."

Immediately, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* blew upon on his right hand and it was healed. Since then, Jurhud never found any pain in his right hand up to his death.

The author adds: This tradition is reported by al-Ṭabarānī on the authority of Jurhud.

Majmaʿ al-Zawā'id, vol. 9, page 10:

Al-Haythamī reports ʿAbdullāh ibn ʿAbbās as saying: A man from the Banū-ʿĀmir tribe, who used to work in medicine and treat ailed people, came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and asked, "Muḥammad, you are saying strange things. Do you want me to treat you?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called him and said, "Do you want me to treat you?"

"Yes, you may," said the man who owned some date palms and an orchard.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called at a bunch of dates, and the bunch came to him prostrating itself and raising its head frequently until it was near the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who then ordered it to go back to its place, and it did.

Upon seeing this, the man said, "By Allah, I shall never give a lie to you anymore in whatsoever you say."

The author adds: This tradition is reported by Abū-Yaʿlā.

Majmaʿ al-Zawā'id, vol. 9, page 21:

Al-Haythamī reports Abū-Umāmah as saying: An insolent sharp-tongued woman used to speak shamelessly with all men. She once passed by the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* while he was eating porridge on a table. She said, "Look at him! He is sitting like slaves and eating like slaves."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You cannot find any one more humble than I am."

She added, "He is eating without inviting me to his food!"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You may eat with me."

She said, “Give me something with your hand.”

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* did.

She then said, “Give me something that is in your mouth.”

As the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* did, the woman felt shy, and since then she never spoke shamelessly to anyone until her death.

The author adds: This tradition is reported by al-Ṭabarānī.

32

ʿUtbah ibn Rabīʿah's testimony to the Holy Qur'ān being neither poetry, nor magic, nor baseless prediction

Kanz al-ʿUmmāl, vol. 6, page 289:

Al-Muttaqī al-Hindī writes down: Muḥammad ibn Kaʿb al-Quraẓī is reported to have said: ʿUtbah ibn Rabīʿah is said to have been a wise gentleman who, one day, sat in the gathering place of Quraysh—while the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was sitting alone in the Mosque—and said, "O people of Quraysh! May you allow me to go to this man and talk to him, offering him a number of things? If he accepts any, we will give them to him provided that he will stop standing against us."

This was after Ḥamzah ibn ʿAbd al-Muṭṭalib accepted Islam and the number of the Holy Prophet's followers began to increase and multiply.

They answered, "Yes, Abu'l-Walīd! You may go and talk to him."

ʿUtbah left them and sat with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* He said, "O nephew! You do know your status amongst us, since you enjoy a great standing with regard to your clan and a good reputation with regard to your lineage. However, you have brought to your people such an astounding matter that has scattered their unity, depreciated their intelligence, carped at their gods and beliefs, and declared their forefathers atheists. Now listen to me, I am going to offer a number of options and you after thinking deeply about them, I hope that you will accept some of them."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Yes, Abu'l-Walīd! Speak, and I will listen to you."

ʿUtbah said, "O nephew! If you only want to have money, we will collect some of our money and give it to you so that you will be the wealthiest amongst us. I you desire a high standing, we will make you the most prestigious amongst us and we will never come to a decision before consulting you. If you desire sovereignty, we will make you our king. However, if what is happening to you is no more than a vision that you cannot prevent, we will ask a physician and give him whatever he asks until you are healed. It sometimes happens that an ailment overcomes a man, but he can be treated and cured. Perhaps, that which you are saying is no more than poetry that comes to your mind, because you, the sons and descendants of ʿAbd al-Muṭṭalib, can do what no one else can…"

The man went on talking while the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* listened. When he finished his speech, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "Have you finished, Abu'l-Walīd?"

"Yes, I have," he said.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Now, you listen to me."

"Yes, I will," he agreed.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* quoted the following Qur'ānic verses: "*In the Name of Allah; the All-beneficent, the All-merciful. (This is) a revelation from the Beneficent, the Merciful Allah. (It is) a Book of which the verses are made plain, an Arabic Qur'ān for a people who know…*" (1)

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* went on reciting the entire Sūrah while ʿUtbah listened carefully.

When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* recited the verse that orders prostration, he *(peace and blessings of Allah be upon him [and upon his Household])* prostrated himself before the Lord.

He *(peace and blessings of Allah be upon him [and upon his Household])* then said, "You have now heard! You must decide for yourself, Abu'l-Walīd."

Immediately, ʿUtbah left the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and returned to his friends, some of whom said, "By God, Abu'l-Walīd has come to us with a different face than the one he left us with!"

When he sat with them, they asked, "What is the matter, Abu'l-Walīd?"

He spoke, "By God, the matter is that I have just heard something that I have never heard the like of. By God, it is neither poetry, nor magic, nor baseless prediction. O people of Quraysh! You must obey me in what I am going to say to you and I take responsible for it. Leave this man for what he is, and dissociate yourselves from him. By God, the words that I have just heard from him shall most certainly leave an impact on all people. If the other Arab tribes attack him, then they will disburden you from him. And if he triumphs, then his dominion will be eventually yours, his might will be yours, and you will be the happiest in his rule."

However, they refused and said, "Abu'l-Walīd! He has just bewitched you with his words and tongue!"

"Well," he answered. "This is my opinion and you are free to do whatever

(1) Sūrah Fuṣṣilat (no. 41), verses 1-3.

you like."

The author adds: This tradition is reported by al-Bayhaqī in *Dalā'il al-Nubuwwah* and by Ibn ʿAsākir.

33

The Holy Prophet prays for rainwater

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Signs of Prophethood in Islam:[1]

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik as saying: During the lifetime of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, a harsh drought afflicted the city of al-Madīnah. One Friday, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was delivering a sermon when a man stood up and said, "O Allah's Apostle! Our water resources have dried out and our cattle are dying. Please, pray to Allah to provide us with water."

Immediately, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* raised his hands for prayer and supplicated. Before that, the sky was as clear as glass, but suddenly wind blew heavily forming clouds that gathered. Then it rained so heavily that we went out trotting because of heavy rain until we reached our houses. Rain continued up till next Friday. On the same situation, the same man, or another man, stood up and said to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O Allah's Apostle! Because of heavy rain, our houses have collapsed; so, please pray to Allah to stop the rain."

With a smile, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* prayed, "O Allah, please let it rain on the skirts of the city but not on our quarters." Immediately, the clouds split around the city like a diadem.

Ṣaḥīḥ Abū-Dāwūd, vol. 7, page 115:

Through his chain of authority, Abū-Dāwūd reports ʿĀ'ishah as saying: When people complained to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* about the drought and lack of water. He ordered that a pulpit should be made for him and put in the prayer-place. He *(peace and blessings of Allah be upon him [and upon his Household])* then appointed a certain day for people to go out. With the first sparks of the sun, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* went out, sat on that pulpit, proclaimed *allāhu-akbar* (Allah is the Most Great), praised the Lord in a laudatory manner, and then spoke, "All praise be to Allah, the Lord of the Worlds, the All-beneficent, the All-merciful, the Master of the Day of Judgment. There is no god save Allah; He does whatever He wants. O Allah! You are Allah save Whom there is no

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[1] *Kitāb bid' al-khalq*, *bāb ʿalāmāt al-nubuwati fi'l-islām*

other god. You are the Rich while we are poor. Please, pour down on us rainfall and make what You pour down on us to be power for us and a means of living up to a time that You decide."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* raised his two hands so high that even the whiteness of his two armpits was seen. He then turned his back to the gathering and turned over his garment while his hands were still raised high. He then turned his face towards the people and descended from the pulpit and offered a two-unit prayer. Immediately, Allah created a cloud that thundered, and then rained by His permission. Before he could reach the Mosque, the rain poured so heavily that everyone hurried to protect themselves from it.

Upon seeing this scene, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* smiled so widely that even his molars could be seen. He then said, "I bear witness that Allah is able to do all things and I am His servant and messenger."

Musnad Aḥmad, vol. 4, page 235:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Shuraḥbīl ibn al-Simṭ to have said to Ka'b ibn Murrah, "Please, relate to us the story of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* …"

Ka'b said: One day, a man came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and asked him to pray to Allah for rain for the people of Muḍar tribe. Because these people had not yet believed in the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he said to the man, "You are so daring to ask for such a thing for the Muḍar tribe!"

The man said, "O Apostle of Allah! When you besought Allah for victory, He granted you victory and when you prayed to Him, He responded to your prayers."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then raised his hands in prayer and said, "O Allah, please provide us with such water that should be drizzly, relieving, productive, wholesome, pleasant, fresh, immediate but not postponed, useful but not harmful."

After a short while, the people of Muḍar came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and complained about the heaviness of rain because of which their houses had collapsed.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* raised his hands in prayer and said, "O Allah! Please let it rain on the skirts of the city but not on our quarters."

Immediately, the clouds split to the right and the left.

Sunan al-Dārimī, vol. 1, page 43:

Through his chain of authority, al-Dārimī reports Aws ibn ʿAbdullāh as saying: After the passing away of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, the people of al-Madīnah were afflicted by heavy drought because of lack of rain. When they complained to ʿĀ'ishah, she advised them to remove any ceiling from the tomb of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* so that the tomb would be directly open to the sky. When they did, it rained so heavily that plants grew up and camels became so chubby that their skins tore because of excessive fat. Accordingly, that year was called the Year of Tearing.

34

Miscellaneous responded prayers of the Holy Prophet

Al-Mustadrak ʿalā al-Ṣaḥīḥayn, vol. 2, page 621:

Through his chain of authority, al-Ḥākim reports ʿAbd al-Raḥmān ibn Abī-Bakr to have said: Someone used to sit with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, but he used to frown whenever the Holy Prophet said something. When he noticed this, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to him, "May you be like this all the time." Since then, the man had a frowning face until he died.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 157:

Ibn Saʿd writes down: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* left the cave on a Sunday night, on the fourth day of the month of Rabīʿ al-Awwal. On Tuesday, he resided in a place called Qadīd. When they left this place, Surāqah ibn Mālik ibn Jaʿsham, who was riding a horse, waylaid them. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* imprecated Allah's chastisement upon this man, and immediately the legs of his riding animal were frozen in their place. The man said, "Muḥammad! Pray to Allah to release my horse and I will leave you and order those who are following me to leave you, too."

As the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* did, the legs of the horse were released and the man returned. He found other people chasing the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, but he ordered them to go back, saying, "You may now return. I searched the area and found that he was not here. You know how accurate I am." So, they returned.

Usd al-Ghābah, vol. 4, page 363:

Through a full chain of authority, Ibn al-Athīr reports Abū-Nawfal ibn Abī-ʿAqrab on the authority of his father, who said: Lahab, the son of Abū-Lahab, used to revile the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who imprecated the Lord's chastisement upon him, saying, "O Allah! Give a free hand to one of Your dogs against this man."

On one of his journeys to Syria, Lahab resided in a place and said to his companions, "I am afraid lest the imprecation of Muḥammad afflicts me. So, protect me."

They put all of their bags and luggage around him as protection, and spent the night guarding him; nevertheless, a beast came, pulled him out, and took

him away.

Majmaʿ al-Zawā'id, vol. 6, page 183:

Al-Haythamī writes down: Muṣʿab ibn Shaybah reported his father as saying: During his journey to the Battle of Ḥunayn, I accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).* In fact, I did not participate in this battle because I feared for Islam and knew nothing about this religion. I just assessed that the Hawāzin tribe would overcome the people of Quraysh. I was standing with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* when I said to him, "O Allah's Apostle! I can see pied horses."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Shaybah! None can see such horses except an atheist."

He then struck on my chest and prayed, "O Allah, please guide Shaybah."

He struck on my chest again and repeated the same prayer. Before he raised his hand from my chest for the third time, I found that no other creation was dearer to me than him…

The author adds: This tradition is reported by al-Ṭabarānī.

35

The Knowledge of the Holy Prophet

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: The Holy Prophet's Knowledge with Allah and His Intense Fear of Him:[1]

Through his chain of authority, Muslim reports ʿĀ'ishah as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* did something and it was made lawful for him to do it. When some of his companions were informed, they loathed that action and disdained to do it. As this news was conveyed to him, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* delivered a speech and said, "What is the matter with some men who, when informed of a matter that I had done and I was allowed to do, loathed and disdained doing it? By Allah I swear this: I am most surely the most knowledgeable of all of them with Allah and I fear Him more than they all do."

The compiler of this book comments: This tradition is also reported in *Ṣaḥīḥ al-Bukhārī*, yet with little difference in text.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 115:

Through his chain of authority, Ibn Saʿd reports ʿAbdullāh ibn ʿAbbās as saying: A group of Jews came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said, "Abu'l-Qāsim, you should give us answers to some questions whose answers none know except a prophet."

"Ask whatever you want," he *(peace and blessings of Allah be upon him [and upon his Household])* said, "But you should promise me that if I give you accurate answers, you must follow me and convert to Islam."

"We promise," they said.

"Now you may ask whatever you wish," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said.

They started: "First, Tell us which food Israel had forbidden to himself before the revelation of the Torah. Second, tell us the difference between women's fluid and men's fluid and how females are composed. Third, tell us how this Makkan Prophet sleeps. Fourth, tell us who the angel is that guards him."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You should first put yourself under the pledge of Allah that you will swear

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[1] *Kitāb al-faḍā'il, bāb ʿilmihī billāhi taʿālā washiddati khashyatihī*

allegiance to me if I give you accurate answers."

When they agreed and undertook strict oaths and pledges, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* started, "I adjure you by the One Who revealed the Torah to Moses to answer me correctly. Do you know that Israel, who is Jacob, fell ill very badly for a long time; he therefore vowed to Allah that if He cured him from this ailment, he would forbid upon himself his favourite drink and food? The best food he liked was camel meat and the best drink he liked was camel milk."

They said, "Yes, this is true. We swear by Allah."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* prayed, "O Allah, be Thou witness over them."

He *(peace and blessings of Allah be upon him [and upon his Household])* then added, "I adjure you by the One Who revealed the Torah to Moses to answer this, too. Do you know that the male's fluid is white and thick, while the female's fluid is yellow and thin? The fluid that rises above the other will make the fetus take the sex and characteristics of its owner by the permission of Allah. So, if the male's fluid rises above the female's, the fetus will be male; while if the female's fluid rises above the male's, the fetus will be female, by the permission of Allah."

They said, "Yes, this is true. We swear it by Allah."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* prayed, "O Allah, be Thou witness over them."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* added, "I adjure you by the One Who revealed the Torah to Moses to answer this, too. Do you know that the eyes of the Makkan Prophet may sleep, but his heart never sleeps?"

They said, "Yes, this is true. We swear by Allah."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* prayed, "O Allah, be Thou witness over them."

They then said, "It is now your turn. You must tell us which one of the angels guards you. If you answer accurately, we will join you; otherwise, we will depart from you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "My guardian is the Archangel Gabriel. He has been the guardian of all prophets that Allah sent."

"Well," they said. "We should depart from you now. If your guardian angel had been any one of the other angels, we would have followed and believed in you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "What prevents you from believing in him?"

They answered, "He (i.e. Gabriel) is our enemy."

On this occasion, Allah the All-glorified revealed these Qur'ānic verses: "*Say: Whoever is the enemy of Gabriel, for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers. Whoever is the enemy of Allah and His angels and His messengers and Gabriel and Michael, so surely Allah is the enemy of the unbelievers. And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors. What! Whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe. And when there came to them a Messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.*"[1]

Because of this, these people made themselves deserve wrath upon wrath.

Majmaʿ al-Zawā'id, vol. 8, page 263:

Al-Haythamī reports ʿAbdullāh ibn ʿUmar to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: I have been given the keys to all things except five: "Surely, (1) Allah is He with Whom is the knowledge of the hour [i.e. the exact time of Resurrection], (2) and He sends down the rain, (3) and He knows what is in the wombs; (4) and no one knows what he shall earn on the morrow; (5) and no one knows in what land he shall die. Surely, Allah is Knowing, Aware."[2]

The author adds: This tradition is reported by Aḥmad and al-Ṭabarānī. Aḥmad reported it through a chain of authority approved by the *Ṣaḥīḥ* books.

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[1] Sūrah al-Baqarah (no. 2), verses 97-101.

[2] Sūrah Luqmān (no. 31), verse 34.

36

Some prophecies of the Holy Prophet

Allah the All-blessed and All-exalted says: "(He is) the Knower of the unseen! So, He does not reveal His secrets to any except to whom He chooses as a messenger."[1]

Musnad Aḥmad, vol. 4, page 353:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh ibn ʿAbbās as saying: The person who took al-ʿAbbās ibn ʿAbd al-Muṭṭalib as prisoner of war (during the Battle of Badr) was Abu'l-Yusr ibn ʿAmr, whose name was Kaʿb, from the Banū-Salamah tribe. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked him how he captured al-ʿAbbās, and Abu'l-Yusr answered, "I was helped by a man whom I have never seen either before or after that."

As Abu'l-Yusr went on describing that man, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to him, "You were helped by a noble angel."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then said to his uncle, "ʿAbbās, you may give a ransom so as to set yourself free, as well as your nephews ʿAqīl ibn Abī-Ṭālib and Nawfal ibn al-Ḥārith, and your ally ʿUtbah ibn Jaḥdam, a member of the al-Ḥārith ibn Fihr tribe."

Yet, al-ʿAbbās refused, claiming that he was already Muslim but the polytheists of Quraysh forced him to join them in this war.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Allah knows best about you. If your claim is true, then Allah may reward you for that. However, you were apparently against us; therefore, you must pay a ransom to free yourself."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had already received from al-ʿAbbās twenty golden ounces; so, al-ʿAbbās asked him to consider that amount to be ransom for him. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* refused and said, "No, that amount was given by Allah to us from you."

Al-ʿAbbās then said, "Now I do not have any money with me."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "What about the money that you had deposited in Makkah with Ummu'l-Faḍl (your

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[1] Sūrah al-Jinn (no. 72), verses 26 and 27.

wife) without letting anybody know about it? You said, 'If I gain something from this business journey, I will give my sons al-Faḍl, Qutham, and ʿAbdullāh *so-and-so*!'"

Al-ʿAbbās said, "I swear by Him Who has sent you with the truth that no one knows about this except my wife and me. I already know for sure that you are the messenger of Allah."

Al-Mustadrak ʿalā al-Ṣaḥīḥayn, vol. 3, page 246:

Through his chain of authority, al-Ḥākim al-Nayshābūrī reports ʿAlī ibn ʿĪsā al-Nawfalī to have said: When Nawfal ibn al-Ḥārith was taken as prisoner of war during the Battle of Badr, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked him to pay a ransom to set himself free. Nawfal said, "O Allah's Apostle, I have no money to pay as ransom."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You may set yourself free by paying as ransom the spears that you have in Jeddah."

Astonishingly, Nawfal said, "By Allah, none except Allah and me knows that I have spears in Jeddah. I bear witness that you are the messenger of Allah."

Thus, Nawfal paid one thousand spears as ransom and freed himself from prison.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 125:

Through his chain of authority, Ibn Saʿd reports an old man from the tribe of Quraysh to have said: After the Banū-Hāshim (the clan of the Holy Prophet) had refused to deliver the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* into the hands of the people of Quraysh, those people signed an agreement that they would not give their daughters in marriage to any of the members of the Banū-Hāshim clan, would not allow any of their members to marry any of the Banū-Hāshim's members, would not sell them anything, would not buy anything from them, would not share with them in any issue, and would not even talk to them. They wrote the articles of this agreement down in a document and kept it inside the Holy Kaʿbah.

Accordingly, the Banū-Hāshim were besieged in a valley for three years except for Abū-Lahab who opposed his clan and lived free with the people of Quraysh, while the descendants of al-Muṭṭalib ibn ʿAbd-Manāf remained interred in this blockade. After the passing of three years, Allah the Almighty informed His Prophet that termites had swallowed up the parts of the document that contained these unjust articles and nothing was saved except the name of Allah.

Immediately, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* conveyed this news to his uncle Abū-Ṭālib who, surprisingly, asked, "O

Nephew! Is this true?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Yes. I swear by Allah."

In turn, Abū-Ṭālib conveyed the Holy Prophet's words to his brothers, who asked, "What do you think of his words?"

Abū-Ṭālib answered, "He has never lied to me. I swear by Allah."

They further asked, "What do you think we should do?"

Abū-Ṭālib instructed, "I suggest that you all put on our best clothes, go out of this valley the people of Quraysh, and surprise them with this news before they know it themselves."

Complying with Abū-Ṭālib's instruction, they all came to the Holy Mosque and betook themselves to the side of the Black Stone where none would be allowed to sit except the elderly and wise people of Quraysh. The people cleared the place for them to see what they had to say.

Abū-Ṭālib said, "We have come to you for a certain issue; so that you may respond to our request in a way suitable to what you are known for."

They answered, "You are welcome! You will find with us what pleases you with regard to your request."

Abū-Ṭālib went on, "My nephew, who has never lied, has told me that Allah has empowered termites to devour the document that you wrote down against us. Termites have eaten all the parts on which you wrote articles of injustice, oppression, and rupture of relations, and nothing now remains of the document except the part on which the name of Allah is written. If my nephew has spoken the truth, then you should change your opinion about him, but if he has lied, then I will deliver him into your hands and then you may kill him or keep him alive, as you wish."

Approving Abū-Ṭālib's suggestion, the people of Quraysh said, "This is fair!" They then sent some of their men to bring the document. When the document was brought, Abū-Ṭālib asked them to read it. Once the document was taken out of its cover, it was as exactly as the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had described; termites had devoured all its parts except the part on which the name of Allah was written.

Upon seeing this, the people of Quraysh were frustrated and they had nothing to do except bow their heads down.

Abū-Ṭālib commented, "Is it now clear for you all that you have been unjust and you are the ones who should be abandoned and maltreated?"

Since none of them could rebut Abū-Ṭālib's words, they went on blaming each other for what they had done to the Ban-Hāshim. They then left the

place disappointed.

On his way back to the valley, Abū-Ṭālib shouted at the people of Quraysh, "What are we besieged and detained for after the truth has been revealed?"

Accompanied by his people, Abū-Ṭālib entered behind the curtains of the Holy Ka'bah and prayed, "O Allah! Please grant us victory against those who maltreated us, ruptured relations with us, and violated our inviolabilities." After that, they left the place.

Tārīkh Baghdād, vol. 3, page 167:

Through his chain of authority, al-Khaṭīb reports Zayd ibn Arqam as saying: A Bedouin who had hidden something under his sleeve came and asked us, "Which one of you is Muḥammad?"

"He is that man with the brightest face!" we answered.

Addressing the Holy Prophet, the Bedouin asked, "If you are really a prophet of Allah, you should tell me what I had hidden under my sleeve (or garment)."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* suggested, "If I tell you, will you then testify that there is no god but Allah and Muḥammad is His messenger?"

"Yes, I definitely will," the man said.

Abu'l-'Alā' asked him, "Are you a believer?"

"Yes, I am," he answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then said, "On your way, you passed by the quarter of *so-and-so*, where you saw a nest of a pigeon wherein there were two nestlings. You took these two nestlings and left. The mother came back to the nest and could not see its two nestlings; it therefore flapped its wings and wandered about the entire desert. It could not see anyone except you. When it flapped its wings over you, you opened your sleeve and let it enter there. It is now under your sleeve extending its wings over its two nestlings."

When the man opened his sleeve, the pigeon was there in the very state that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had just told.

The Holy Prophet's companions were astonished at the pigeon approaching its nestlings.

Having noticed their astonishment, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Are you astonished at this pigeon approaching its nestlings? Allah is verily happier and gladder with His believing servant when he returns to Him in repentance, than this pigeon."

Mirqāt al-Mafātīḥ,[1] vol. 5, p. 481:

ʿAlī ibn Sulṭān writes down: Anas ibn Mālik is reported to have said: We accompanied ʿUmar to a place between Makkah and al-Madīnah… Talking to us about the warriors of (the Battle of) Badr, ʿUmar said: One day before the launch of the Battle of Badr, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* led us to the places where our companions would be martyred the next day. He said, "At this place, *so-and-so* will be martyred tomorrow, Allah willing."

I swear by Him Who sent Muḥammad with the truth, these martyrs died at the very places the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had shown us, not an inch more or less. After they were buried together in a well, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* stood at the edge of that well and called out to them by their names. He then said, "Have you found what your Lord and His Messenger promised to be true? As for myself, I have found what my Lord promised to be true."

I said with surprise, "O Allah's Apostle! How do you speak to soulless bodies?"

He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "You cannot hear better than they do. Yet, they cannot answer me back."

This narration is reported by Muslim.

Majmaʿ al-Zawā'id, vol. 8, page 284:

Al-Haythamī reports Muḥammad ibn Jaʿfar ibn al-Zubayr to have said: A few days after the Battle of Badr, ʿUmayr ibn Wahab al-Jumaḥī and Ṣafwān ibn Umayyah sat together talking about the misfortune that the Battle of Badr imposed on the polytheists of Quraysh. ʿUmayr was one of the wickedest people of Quraysh; he used to annoy the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* very much. A great part of torture that was inflicted on the Holy Prophet's companions in Makkah was done by this evil person whose son, Wahab, was among the prisoners of the Battle of Badr.

Ṣafwān said, "By Allah! Life is worthless after the death of our people."

ʿUmayr answered, "This is true! If I did not have some debts that I cannot pay back and I fear that my dependants will perish after my death, I would surely ride my animal and head for Muḥammad and kill him, because I am so violently agitated by them (i.e. Muslims), because they have my son with them as prisoner."

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[1] The full name of this book is *Mirqāt al-Mafātīḥ li-Mishkāt al-Maṣābīḥ*. It is written by ʿAlī ibn Sulṭān. [*Translator*]

Seizing this opportunity, Ṣafwān said, "What if I assure you that I will pay back your debts and I will be the custodian of your dependants, treating them as will I treat my dependants?"

ʿUmayr agreed and said, "Let this issue remain a secret between you and me."

Ṣafwān agreed, and ʿUmayr sharpened his sword and tainted it with poison. He then proceeded to al-Madīnah.

While ʿUmar ibn al-Khaṭṭāb was sitting with a group of Muslims recollecting the memories of the Battle of Badr along with the favors that Allah the Almighty bestowed on the Muslims and the defeats that He caused to their enemies, he caught sight of ʿUmayr ibn Wahab making his camel kneel down next to the Prophet's Mosque and girding himself with a sword. He immediately shouted, "By Allah, this is the dog ʿUmayr ibn Wahab. He must have come here to commit an evildoing. This is the man who rallied the people of Quraysh against us and estimated our number for them before the Battle of Badr."

ʿUmar hurried to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said, "O Allah's Apostle! ʿUmayr ibn Wahab is here girding himself with a sword."

"Lead him to me," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered.

ʿUmar went to the man, took his sword, and wrapped his clothes around his neck. He then said to some men of the Anṣār who were with him, "Join the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and sit with him. Beware of this dog, for he is untrustworthy."

ʿUmar then came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* holding in his hand the holder of the man's sword. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered ʿUmar to release the man. He then said to him, "ʿUmayr! Come near me!"

Greeting the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, ʿUmayr used the form of greeting that was common during the pre-Islamic era.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "ʿUmayr! Allah has honored us with a greeting that is better than yours. '*Peace*' is the greeting of the people of Paradise."

The man said, "Muḥammad! I have only recently heard of this greeting."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "Why are you here?"

ʿUmayr answered, “I am here to negotiate with you to release my son who is prisoner with you.”

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, “If so, then why the sword that is hanging from your neck?”

ʿUmayr answered, “Fie on such swords. Have they benefited us in any way?”

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* insisted, “Tell me the truth! What have you come to do here?”

ʿUmayr said, “I have come here for no other reason than the one I have just told.”

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, “No! Ṣafwān ibn Umayyah and you sat near Ḥijr and mentioned the people of Quraysh who were killed in the Battle of Badr. You said to Ṣafwān that because you had debts to be paid back and dependants that you feared would perish you would come to kill me. When Ṣafwān assured you that he would pay back your debts and nourish your dependants, you agreed to come to kill me. It is now Allah Who has prevented you from killing me.”

Upon hearing these words, ʿUmayr declared, “I bear witness that you are surely the messenger of Allah. In the past, we did not believe you when you conveyed to us news from the Heavens and when you told us about the Revelations that were revealed to you. No one knew what you have just revealed except Ṣafwān and me. Now, I swear by Allah that no one told you of this news except Allah. All praise be to Allah Who has guided me to Islam and led me to know the truth in this way.”

As ʿUmayr professed Islam, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to his companions, “He is now your brother. Teach him the religion, recite the Qur'ān before him, and free the prisoner for who he has come.”

ʿUmayr added, “O Allah’s Apostle! I used to exert all my efforts to extinguish the light of Allah and I was extremely cruel to those who followed the religion of Allah. Now, I would like you to permit me to go back to Makkah and invite its people to Allah and Islam, hoping that Allah will guide them, and I will not harm them as I harmed your companions who followed the religion with which you came.”

Having obtained the Holy Prophet’s permission, the man returned to Makkah.

When ʿUmayr left Makkah, Ṣafwān said to the people of Quraysh, “I have such good tidings for you that it will make you forget the misfortunes of the Battle of Badr.” Eagerly waiting to hear any news about ʿUmayr, Ṣafwān

asked every comer about him, until he was told that ʿUmayr had converted to Islam. Upon hearing this news, Ṣafwān took it upon himself that he would never talk to ʿUmayr or do him any further favor.

When ʿUmayr returned to Makkah, he started proclaiming Islam and inflicted much harm on every one who would not respond to him. Accordingly, many people converted to Islam at the hands of ʿUmayr. The same narration is reported by al-Ṭabarānī, yet without mentioning the chain of authority. However, the narration's chain of authority is decided as good enough.

Majmaʿ al-Zawā'id, vol. 8, page 287:

Al-Haythamī reports Abū-Bakrah as saying: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* declared his prophethood, Khosrow, the Persian emperor, sent a message to Pādām, his deputy of Yemen and the neighboring Arab lands, saying, "I have been informed that a man in your district has recently claimed prophethood. Convey to him my message that if he does not stop claiming so, I will send my men to kill him and kill his people."

Accordingly, the messenger of Pādām came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and conveyed Khosrow's message.

Replying to him, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "If I had done what I did by myself, I would stop it. But, it is Allah the Almighty and All-majestic Who has chosen me to undertake this mission."

Pādām's messenger resided with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* for some time. One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* informed him, "My Lord has killed Khosrow; so, there is no more Khosrow. He has also killed Caesar; so, there is no more Caesar."

The messenger wrote down the Holy Prophet's words and the exact date on which he said his words: month, day, and even hour. When he returned to Pādām, he learnt that both Khosrow and Caesar had died.

This narration is reported by al-Ṭabarānī through a chain of authority that is reliable by the *Ṣaḥīḥ* books.

Majmaʿ al-Zawā'id, vol. 8, page 288:

Al-Haythamī reports Khuraym ibn Aws to have said: I had once heard the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying, "I can see

al-Ḥīrah[1] submitting to me. I can also see al-Shammā' bint Buqaylah from the Azd tribe riding on a gray mule and donning a black veil."

I said, "O Allah's Apostle! If it happens and we conquer al-Ḥīrah and find the woman as you have just described, then she should be within my share of the spoils of war."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* agreed.

After the passing away of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, many Arab tribes apostatized from Islam except for the clans of the Ṭay tribe. For this reason, we fought against the Qays tribe, one of whom was ʿUtbah ibn Ḥiṣn… Khālid ibn al-Walīd headed to fight Musaylimah (after he had falsely claimed to be a prophet) and we were with him. Having finished fighting Musaylimah and his followers, we advanced towards al-Baṣrah where we met Hurmuz, who led a great army in the district of Kāẓimah. Hurmuz was the most vehement enemy of the Arabs. When the two armies faced each other, Khālid advanced and challenged the enemies with a duel. So, Hurmuz accepted the challenge and he was killed by Khālid. When the spoils of war taken from Hurmuz alone were estimated, his bonnet was worth one hundred thousand dirhams (i.e. silver coins).

We then took the road of al-Ṭaff and entered the city of al-Ḥīrah. The first person to meet us there was al-Shammā' bint Buqaylah. She was riding a gray mule and masking her face with a black veil. I immediately claimed her and said, "This is the one who the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* gifted to me." Khālid asked me to prove my claim through evidence. When I provided evidence, Khālid delivered her to me. Then, her brother ʿAbd al-Masīḥ came and asked me to sell her to him. I said, "By Allah, her price should not be less than ten hundred dirhams." So, the man paid me one thousand dirhams and freed his sister. Some of my companions said, "You should have asked for one hundred thousand dirhams, and he would most surely have paid that amount."

I said, "I cannot count any amount beyond ten hundred!"

The narration is reported by al-Ṭabarānī.

Sunan al-Dārimī, vol. 1, page 33:

Through his chain of authority, al-Dārimī reports Jābir ibn ʿAbdullāh al-Anṣārī (i.e. of the Anṣār) to have said: A Jewish lady from Khaybar poisoned a roasted sheep and presented it to the Holy Prophet *(peace and blessings of*

[1] Al-Ḥīrah is an ancient city located south of al-Kūfah in south-central Iraq. It was prominent in pre-Islamic history. It was the capital of the Lakhmids, who were Arab vassals of Sassanid Persia. [*Translator*]

Allah be upon him [and upon his Household]), who as soon as he cut a piece asked his companions, who shared him in that food, to stop eating. He *(peace and blessings of Allah be upon him [and upon his Household])* then summoned that Jewish lady and asked her, "Have you poisoned that roasted sheep?"

"Yes, I have," answered she. "Who told you?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I have been told by this arm of the sheep that is in my hand. Why did you do that?"

She answered, "I said to myself: If this man is really a prophet, poison will not harm him; but if he is not, then he will die and we will get rid of him."

Having heard this, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* pardoned her and left her without punishing her.

37

Cleaving the Holy Prophet's chest

Musnad Aḥmad, vol. 5, page 139:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Ubayy ibn Kaʿb to have said: Abū-Hurayrah used to boldly ask the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* things that none else dared to ask. He once asked, "O Allah's Apostle! What was the first thing you saw concerning prophethood?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* sat erect and said: Abū-Hurayrah! You have asked; so, listen to the answer. I was only ten years and a few months old when, while I was in the desert, I heard a conversation over my head. A man said to another, "Is he the very one intended?"

The other man answered in the affirmative.

They I saw faces that I had never seen on any creature, breaths that I have never felt from anyone, and dresses that I had never seen anybody wearing. Walking towards me, each one of them held me from the upper arm while I felt nothing of their movements and they made me lie down without any resistance. One of them said to the other, "Cleave his chest!" The other did, but I neither saw blood nor felt any pain.

The man then said to the other, "Take rancor and envy out." The other man took out something like a blood clot and threw it away.

The man further said, "Insert compassion and mercy." The other man inserted into my chest something like a blood clot but its color was silver. He then shook the thumb of my right foot and said, "Go in safety."

Since then, I returned feeling compassion for those who were younger and mercy for those who were older.

Kanz al-ʿUmmāl, vol. 6, page 305:

Al-Muttaqī al-Hindī reports Shaddād ibn Aws to have said: We were sitting with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* when the chief of the Banū-ʿĀmir tribe came leaning on a stick. He stood in front of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and addressed him, saying, "O son of ʿAbd al-Muṭṭalib! I have been told that you claim to be the messenger of Allah to the people and that Allah has sent you with what He had sent Abraham, Moses, Jesus, and the other prophets *(peace of Allah be upon them)*. Behold! You have said a very grave thing. Prophets and kings have

been from two clans of the Children of Israel exclusively; one clan produced prophets and the other produced kings. As for you, you are from neither this clan nor the other; rather, you are an Arab. So, how come you claim prophethood? However, there are points of evidence for each claim. Show me the evidence of what you claim."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* admired the words of the man. He answered, "O brother of the Banū-ʿĀmir! The subject you have just opened requires much discussion. So, please be seated."

The man folded his leg and knelt down like camels kneeling down.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* started, "O brother of the Banū-ʿĀmir! The evidence of my claim and its first sign is the prayer of Abraham and the good tidings that were foretold by my brother Jesus, son of Mary…

Through another chain of authority, the same narration is reported as follows:

When the man sat before him, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: After the marriage of my parents, my mother became pregnant with me. While she was pregnant, she dreamt of a light coming out of her interior. As she followed the beams of that light, she saw that it filled the whole space between the earth and the sky. She shared her vision with a wise person from her relatives, who said to her, "If your dream is true, then a boy will be born from your womb whose reputation will tower up between the sky and the earth."

My mother gave birth to me in the very year in which the folks of the Saʿd ibn Hawāzin tribe visited the women of Makkah to nurse their newborns in return for some earnings. My father had died before that; therefore, I lived as an orphan under the custody of my uncle Abū-Ṭālib. None of these nursing women accepted to take me, saying, "This is an orphan newborn; we will win nothing if we take him." Amongst these women, Ummu-Kabshah the daughter of al-Ḥārith said, "By Allah, I will not return home this year disappointed." Once she carried me on her chest, milk flowed copiously from her breast. She therefore took me. When my uncle Abū-Ṭālib knew about that, he gave her some camels and some pieces of cloth. So did all of my other uncles. When the nursing women knew about that, they came to Ummu-Kabshah and said, "By Allah, had we only known how blessed this newborn would be, we would not have let you take him."

As a result, I grew up with extreme hatred for idols that were worshipped by the people of Quraysh and the other Arabs. I, therefore, never approached these idols.

According to the earlier chain of authority, the narration goes on as follows:

When I grew up, I felt much revulsion for idols and poetry. I was once breastfed in the quarter of the Jashm ibn Bakr tribe. There, I used to go to the bottom of a valley and play with some boys. One day, while I was playing with my friends, I met three men carrying a golden washtub filled with ice. They took me and let my friends go, who ran away to the edge of the valley. They then returned and said to the three men, "What do you want from this boy? He is not one of our clan's members; rather, he is the son of the chief of the Quraysh tribe. He is just here because he is nursed by a family living in this quarter and is an orphan. What will you get if you kill him? If you are determined to kill him, then you must take any one of us and leave him."

However, the three men did not answer them. When the boys knew that these men would not change their mind, they ran towards their quarters calling the people for help. Meanwhile, one of the three men made me lie down on the ground gently and then cut open my chest up to the bottom of my abdomen while I was looking at what he was doing without feeling the least pain. He then took out the intestines and washed them carefully with that ice.

The second man asked his friend to step aside. He inserted his hand in my interior and took out my heart while I was looking at him. He split it, took out a black clot and threw it away. He then put his hand in his mouth as if he was about to eat something. Suddenly, I saw a ring of dazzling light, that snatched away the sight of every one, in his hand. He sealed my heart with that ring, filling it with illumination and wisdom, and returned it to its place. I could feel the coolness of that ring for a long time.

The third man stood up and held my hand gently and helped me stand up. The first man said to the two others, "Weigh him against ten persons of his nation." When they did, I outweighed the ten.

He then said, "Now weigh him up against one hundred." Again, I outweighed the hundred.

He then said, "Now weigh him up against one thousand." Once more, I outweighed the one thousand.

He then said, "Leave him! If you weigh him up against all the members of his nation, he will most surely outweigh them all."

They then embraced me and kissed my head and between my eyes. They said, "O beloved! Do not be afraid. Should you only know what sort of benefit is intended for you, you would most surely be delighted."

Immediately, the entire people of the quarter came to us, led by my wet-

nurse, who shouted, "Oh, my weak son!" Upon hearing this, the three men [1] kissed me saying, "How excellent a weak person you are!"

She then shouted, "Oh, for my lonely son!" Upon hearing her words, they embraced me again and said, "How excellent a lonely person you are! You are never alone. Allah, His angels, and the believers on this earth are with you."

She then shouted, "Oh for my orphan son! As they deemed you the weakest amongst your friends, they killed you." Upon hearing these words, they threw themselves on me, embraced me, kissed me on the head, and said, "How excellent an orphan you are! How highly regarded you are in the sight of Allah! Could you only know what sort of benefit is intended for you!"

When the people reached the edge of the valley, the wet-nurse's eyes fell on me. She shouted, "O son! Will I not see you alive anymore?" She then came near me, threw herself on me, and embraced me. I swear by Him Who grasps my soul in His Hand, while I was in her lap, one of the three *men* was still holding my hand. I thought the people could see them, but then I realized that they could not see them.

A man from the quarters said, "This boy has been bothered by an impulse from the jinn. Let us take him to the oracle to see and cure him."

I said to him, "No! I am not bothered by anything that you have just mentioned. I am completely sound and my heart is utterly unblemished and nothing has assaulted me."

The husband of my wet-nurse said, "Do you not see that he is speaking well? I hope that my son is healthy." However, they agreed to take me to the oracle by force.

Before the oracle, they told the whole story, but he said to them, "Keep silent! I want to hear the story from the mouth of the boy, for he knows what has happened to him better than you do."

When I told the whole story to the soothsayer, he embraced me and shouted, "O Arabs! Kill this boy and kill me with him. I swear by (the idols) al-Lāt and al-ʿUzzā that if you spare his life, he will certainly change your religion, end your beliefs and those of your forefathers, disagree with you, and bring a new religion that you will never have heard of."

My wet-nurse pulled me towards herself and said, "Verily, you, the soothsayer, are more idiotic and foolish than he is. Had I only known that you would say so, I would not have led him to you."

These people then forced me back to my family.

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[1] i.e. the three angels who cut open his chest to the bottom of his abdomen.

Since then, I became depressed on account of what had happened to me, and the scar of the cut upon my chest became like a lace. This is the truth of my claim and the beginning of my affair.

Upon hearing this, the chief of the Banū-ʿĀmir tribe declared, "I bear witness that there is no god but Allah, Muḥammad is the messenger of Allah, and your claim is true. Now, would you please answer my following questions?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said in the same dialect of the Banū-ʿĀmir tribe, "You may ask any question."

The man said, "O son of ʿAbd al-Muṭṭalib! Tell me what increases evil."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Exceeding the proper bounds increases evil."

The man further asked, "Is decency useful when it follows indecency?"

The Holy Prophet answered, "Yes, it is. Repentance erases sins. Likewise, good deeds do away with evildoings. When a servant remembers his Lord in luxury, his Lord will help him in tribulations."

The man asked, "How is that, O son of ʿAbd al-Muṭṭalib?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* explained, "Allah says, 'I never combine two securities for My servant. Likewise, I never combine two fears for him. If he fears me in this worldly life, I will grant him security on the day I gather all My servants in the yard of sacredness. So, this security will continue forever and I will no longer destroy him with those whom I destroy.'"

The man asked, "O son of ʿAbd al-Muṭṭalib! What is your invitation?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, "I invite you to serve Allah alone without setting any partner with Him in Godhead, abandoning all other deities, denouncing al-Lāt and al-ʿUzzā, believing in the Book and Messenger that have come from Allah, performing the five (ritual) prayers with full commitment to all their significances, observing the one month of fasting every year, paying the alms from your property so that Allah will purify you and bless your property, undertaking a pilgrimage to the Holy House, when possible, bathing yourself from ceremonial impurities, and believing in the afterlife resurrection, Paradise and Hellfire."

The man asked, "If I do all these, what will I gain?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "You will gain '*Gardens of Eternity, beneath which flow rivers. They will dwell therein for aye. Such is the reward of those who purify themselves from*

evil.'"

"O son of ʿAbd al-Muṭṭalib," the man asked. "Along with all this bliss, is it possible for us to gain some worldly profits? We like to live in prosperity."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Yes, it is. In this world, you will be granted triumph and establishment in the lands."

The man responded to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* with sincerity.

Al-Muttaqī al-Hindī commented: This narration is also reported by Abū-Naʿīm and Ibn ʿAsākir.

The compiler of the book comments: In the coming section on the Holy Prophet's night ascension, I will cite a narration that is reported in *Ṣaḥīḥ Muslim* comprising news about relieving the Holy Prophet's chest by the Archangel Gabriel.

38

The Holy Prophet beginning to receive the Divine Revelation

Majmaʿ al-Zawā'id, vol. 8, page 255:

Al-Haythamī writes down: Concerning the beginning of the Holy Prophet's reception of the Divine Revelation, Ibn ʿAbbās is reported as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to Khadījah *(peace be upon her)*, "I can see light and hear sounds. I fear lest I am bothered by the jinn."

She replied, "O son of ʿAbdullāh! Allah will never do such a thing to you."

She then came to Waraqah ibn Nawfal and told him about the Holy Prophet's words. Waraqah replied, "If he tells the truth, then this is indicative of receiving a religion like that of Moses *(peace of Allah be upon him)*. If he is sent with this religion during my lifetime, I will most surely support, assist, and believe in him."

Al-Haythamī comments: This narration is reported by Aḥmad ibn Ḥanbal with and without a chain of authority. Al-Ṭabarānī also reports the same narration in the same way. Yet, he adds this word to Waraqah's reply, "… and I will help him." The chain of authority mentioned by Aḥmad is authorized by the *Ṣaḥīḥ* books.

Majmaʿ al-Zawā'id, vol. 8, page 256:

Al-Haythamī writes down: Khadījah is reported as saying: I said to the Holy Prophet, "O cousin! If the angel comes to you, please let me know."

"Yes, I will," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* agreed.

One day, the Archangel Gabriel came to him while I was present. He said, "Khadījah, the one who comes to me has now come."

I asked him to sit on my right thigh and then said, "Can you now see him?"

"Yes, I can," he answered.

I said, "You may now change your place and sit on my left thigh."

When he did, I asked, "Can you see him now?

"Yes, I can," he answered.

I said, "You may now sit in my lap."

When he did, I asked, "Can you see him now?

"Yes, I can," he answered.

I then threw my veil away and revealed my head. I asked, "Can you see him now?"

"No, I cannot see him now," answered the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*.

I concluded, "By Allah, this must be a noble angel. It is definitely not a devil."

I then conveyed the Holy Prophet's words to Waraqah ibn Nawfal ibn Asad ibn ʿAbd al-ʿUzzā ibn Quṣay, who commented, "He has told you the truth, Khadījah."

Al-Haythamī comments: This narration is reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, through an acceptable chain of authority.

Majmaʿ al-Zawā'id, vol. 8, page 256:

Waraqah al-Anṣārī is reported to have asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "Muḥammad! How does the Archangel Gabriel come to you?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "He comes to me from the sky. His wing is pearly and the soles of his feet are green."

Al-Haythamī comments: This narration is reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* and *al-Muʿjam al-Kabīr*.

Majmaʿ al-Zawā'id, vol. 8, page 256:

Al-Haythamī writes down: ʿAbdullāh ibn ʿUmar is reported to have said: I asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O Allah's Apostle! Do you feel the angel who conveys the Divine Revelations to you?"

"Yes, I do," he answered. "I first hear a clatter. When I hear it, I become silent. Each time I receive a revelation I feel as if I will die."

Al-Haythamī comments: This narration is reported by al-Ṭabarānī and Aḥmad through an acceptable chain of authority.

The compiler of this book comments: A similar narration is reported in *Ṣaḥīḥ al-Bukhārī*, *Chapter: The Beginning of Revelation to the Holy Prophet*.

39

The Holy Prophet's Night Ascension to the Heavens

Ṣaḥīḥ Muslim, Book: Faith, Chapter: The Holy Prophet's Night Journey:[1]

Through his chain of authority, Muslim reports Anas ibn Mālik as saying: Abū-Dharr narrated the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: One night, I was in Makkah when the ceiling of my house was opened and the Archangel Gabriel came down. He cut open my chest and washed it with water taken from Spring Zamzam. He then brought a golden washtub that was full of wisdom and faith. He poured them into my chest and closed it. He then took me by the hand and ascended towards the lowest sky.

When we were there, Gabriel asked the angel-keeper of the lowest sky to open its gate. "Who are you?" the angel-keeper asked.

"I am Gabriel," the archangel answered.

"Is there anyone with you?" the angel-keeper further asked.

"Yes, Muḥammad is with me," the archangel answered.

"So," the angel-keeper asked, "Has he been sent as a prophet?"

"Yes, he has," the archangel said.

The gate was opened and we went up the lowest sky. There, I saw a man on whose both sides there were black spots. When he looked to his right side, he smiled; but when he looked to his left, he cried. Receiving me warmly, the man said, "Welcome to you, O virtuous prophet and my virtuous son."

I asked Gabriel, "Who is this man?"

He answered, "This is Adam. These black spots that are to his right and left are the breaths of his descendants. The spots on his right side represent the people of Paradise, while the ones on the left represent the people of Hellfire. For this reason, when he looks to his right side, he smiles, and when he looks to his left side, he weeps."

The Archangel Gabriel then took me up to the second sky. When we were there, the same dialogue with the angel-keeper of the lowest sky was repeated with the angel-keeper of this sky…

Anas ibn Mālik said: Abū-Dharr mentioned that the Holy Prophet

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[1] *kitāb al-'īmān, bāb al-isrā' birasūlillāh.*

Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* saw the prophets Adam, Idrīs, Jesus, Moses, and Abraham in these skies. Abū-Dharr did not mention the status of each prophet, but he only mentioned that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* found Adam in the lowest sky and Abraham in the sixth.

He continued: When Archangel Gabriel and the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* passed by Prophet Idrīs *(peace of Allah be upon him)*, he received the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* warmly, saying, "Welcome, virtuous prophet and virtuous brother."

When they moved, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked Gabriel, "Who was that man?"

"He was Idrīs," the archangel answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* went on: I then passed by Moses *(peace of Allah be upon him)*, who received me, saying, "Welcome, virtuous prophet and virtuous brother."

I asked Gabriel, "Who is this man?"

"He is Moses," the archangel answered.

I then passed by Jesus *(peace of Allah be upon him)*, who received me, saying, "Welcome, virtuous prophet and virtuous brother."

I asked Gabriel, "Who is this man?"

"He is Jesus, son of Mary," the archangel answered.

I then passed by Abraham *(peace of Allah be upon him)*, who received me, saying, "Welcome, virtuous prophet and virtuous son."

I asked Gabriel, "Who is this man?"

"He is Abraham," the archangel answered...

Ibn Shihāb reports: Ibn Ḥazm informed that ʿAbdullāh ibn ʿAbbās and Abū-Ḥabbah al-Anṣārī reported the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to have said: I then ascended until I reached a height where I could hear the sound of pens.

Ibn Ḥazm adds: As for Anas ibn Mālik, he reported the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Allah imposed on the people of my community the obligation to perform fifty prayers (a day). Receiving this Divine command, I returned until I met Moses *(peace of Allah be upon him)* again, who asked, "What has your Lord just imposed on your community?"

I answered, "He has imposed on them to perform fifty prayers (a day)."

Moses *(peace of Allah be upon him)* said, "You should now return to your Lord for this issue, because your community is unable to do that."

Complying with Moses' words, I returned to my Lord and asked him to lessen the number. My Lord responded to me and lessened the number by half.

On my way back, I met Moses *(peace of Allah be upon him)* again who asked me what I had just done. I told him that my Lord had lessened the number to half. He again said, "Return to the Lord and ask him for more, because your community is still unable to do that."

When I returned to my Lord, He said, "Let them be five only, but they will be rewarded as fifty. The word does not change with Me."

I then returned and met Moses *(peace of Allah be upon him)* who asked me to return to my Lord and ask Him to make it less than that. This time I said, "I feel shy asking Him anymore."

Then, the Archangel Gabriel led me up to the Hawthorn on the all-Comprehensive Terminus (*sidrat al-muntahā*), which was full of colors that I had never seen before. I was then allowed into Paradise where I saw bunches of pearls and noticed that its soil was musk.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 192:

Through his chain of authority, al-Tirmidhī reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: The night I was taken to the skies, the *burāq* (a riding creature) was presented to me with a saddle on its back and reins on its mouth so that I would ride on it. First, the creature refused to carry me on its back. So, Archangel Gabriel rebuked it, saying, "Do you do this with Muḥammad? None nobler than him in the sight of Allah has ever ridden on your back."

Upon hearing these words, the creature sweated out of embarrassment.

Ṣaḥīḥ al-Nassā'ī, vol. 1, page 77:

Through his chain of authority, al-Nassā'ī reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: (The night I was taken to the skies), a riding creature that was bigger than a donkey and smaller than a mule was presented to me to as a ride. It seemed so speedy that each step reached the end of its limb. Accompanied by Archangel Gabriel, I sat on its back and it moved. When we reached a certain place, the archangel asked me to get off and offer a prayer. When I did, the Archangel asked me, "Do you know where you have offered a prayer? You have offered a prayer in Ṭībah. You will migrate to this city."

A while later, he asked me again to get off and offer a prayer. When I did, he asked, "Do you know where you have just offered a prayer? You have offered a prayer at Mount Sinai where Allah the Almighty and All-majestic spoke to Moses *(peace of Allah be upon him)*."

A little time after that, he asked me to get off again, and offer a prayer. When I did, he said, "Do you know where you have just offered a prayer? You have offered a prayer at Bethlehem where Jesus *(peace of Allah be upon him)* was born."

I then entered the Holy Mosque of Quds (Jerusalem) where I found all the prophets lined up for a prayer. The Archangel asked me to lead them in prayer.

I was then raised to the lowest sky where I saw Adam *(peace of Allah be upon him)*. When I was taken to the second sky, I saw the two sons of my (maternal) aunt; i.e. Jesus and John *(peace of Allah be upon him)*. In the third sky, I met Joseph *(peace of Allah be upon him)*. In the fourth sky, I saw Aaron *(peace of Allah be upon him)*. In the fifth, I saw Idrīs *(peace of Allah be upon him)*. In the sixth sky, I met Moses *(peace of Allah be upon him)*. In the seventh sky, I saw Abraham *(peace of Allah be upon him)*.

I was then led higher than the seven skies. When we reached the Hawthorn on the all-Comprehensive Terminus (*sidrat al-muntahā*), I was overwhelmed by a mist. I immediately fell down in prostration. It was then said to me, "Since the day I created the heavens and the earth, I imposed fifty prayers on you and your community. So, your community and you should perform these prayers."

I returned to Abraham *(peace of Allah be upon him)*, but he asked me nothing. Yet, when I met Moses *(peace of Allah be upon him)* on my way back, he asked, "How many prayers has your Lord imposed on your community and you?"

"Fifty," I answered.

Moses *(peace of Allah be upon him)* said, "Neither your community nor you will be able to perform this number of prayers. Return to your Lord and ask him to lessen the number."

I returned to my Lord Who, responding to my request, lessened ten.

I then passed by Moses *(peace of Allah be upon him)* again who asked me the same question. When I answered him, he asked me to return to my Lord and ask for more. I did, and my Lord lessened them until they were only five. This time, Moses *(peace of Allah be upon him)* again asked me to return and ask for more, saying, "Two prayers were imposed on the Children of Israel, but they failed to perform them."

I returned to my Lord and asked for more, but the Lord said to me, "Since the day I created the heavens and the earth, I imposed fifty prayers on your community and you. So, your community and you should perform these prayers."

Thus, I knew for sure that this was an unchangeable duty imposed by Allah the All-blessed and All-exalted. However, I returned to Moses *(peace of Allah be upon*

him) who also asked me to ask for more lessening, but I did not respond to him, because I knew that this would not be changed.

Tārīkh Baghdād, vol. 5, page 13:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Abū-Hurayrah to have heard the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying: When I ascended in the skies, the Archangel Gabriel took me up to the *sidrat al-muntahā*, he dipped me in the Light, stepped aside, and said, "Muḥammad! You are in a position at which no prophet and no Archangel can ever stop. You are now closer to Allah than the space between the middle and the end of a bow."

He came to me and said, "The All-beneficent Lord is glorifying Himself." I thus heard the All-beneficent Lord saying, "All glory be to Allah. Allah is the Most Great. There is no god save Allah."

Musnad Aḥmad, vol. 1, page 309:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh ibn ʿAbbās to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: The morning after the night I ascended up into the skies, I was highly upset because I knew that people would not believe me and the people of Makkah would mock at me if I told them.

I, therefore, sat alone, sadness written all over my face. The enemy of Allah, Abū-Jahl, passed by me and sat near me so that I would join him. As if he was trying to mock at me, he asked, "Is there anything wrong with you?"

"Yes, there is," I said.

"What is it?" asked he.

"Last night I was taken up," I said.

"Where to?" he asked.

"To the Holy Mosque of Jerusalem," I answered.

"So, this morning you found yourself amongst us in Makkah," he said.

"Yes. This is true," I replied.

Abū-Jahl did not want to show me that he did not believe me lest I would not say what I had just said to him in the presence of the other people when he would ask me to repeat what I had told him. He asked, "Will you tell people if I call them to listen to you?"

"Yes, I will," I said.

Immediately, Abū-Jahl shouted, "O people! O descendants of Kaʿb ibn Lu'ay!"

All people responded to and gathered around him. He then said, "Tell them

what you have just told me."

I repeated, "Last night, I was taken on a journey."

They asked, "What was the destination?"

I answered, "The Holy Mosque of Jerusalem."

They wondered, "That was tonight, and you are this morning amongst us in Makkah?"

I answered, "Yes, it is."

Astonished at my saying, some of them started clapping and others put their hands on their heads as an expression of surprise at my white lie. There were some men amongst them who had travelled to Jerusalem and seen the mosque there. They asked, "Can you now describe the mosque for us?"

When I began to describe it, I missed some of its features. Immediately, the mosque was put before my eyes at a very close distance. So, I went on describing it perfectly.

Some of them concluded, "Yes, by Allah. The description is very accurate."

40

Love for the Holy Prophet

Ṣaḥīḥ al-Bukhārī, Book: Faith, Chapter: Love for the Holy Prophet Being Part of True Faith:[1]

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: I swear by Him Who grasps my soul in His Hand that none of you is truly faithful unless he considers me to be more beloved to him than his father, sons, and all people.

Ṣaḥīḥ al-Bukhārī, Book: Faith, Chapter: Sweetness of Faith:[2]

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Whoever is characterized by the following three characteristics, will surely feel the sweetness of true faith: (1) Allah and His Apostle are dearer to him than everyone else, (2) loves others for no other reason than seeking the pleasure of Allah, and (3) hates returning to disbelief as one hates being thrown into fire.

Ṣaḥīḥ Muslim, Book: Faith, Chapter: the Duty of Loving the Apostle of Allah:[3]

Through his chain of authority, Muslim reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: A servant of Allah is not considered to be a faithful believer unless I am dearer to him than his family members, his property, and all people.

Ḥilyat al-Awliyā', vol. 4, page 42:

Through his chain of authority, Abū-Na ʿīm reports ʿAbd al-Mun ʿīm ibn Idrīs on the authority of his father who reported his father Wahab to have said: For two hundred years, a man from the children of Israel had committed acts of disobedience to Allah. When he died, people pulled him by his leg and threw him in a junkyard. Yet, Allah the Almighty revealed to Prophet Moses *(peace of Allah be upon him)* to go out and offer the ritual Deceased Prayer for his soul. Surprisingly, Moses *(peace of Allah be upon him)* said, "O Lord! The children of Israel have testified that this man had committed acts of disobedience to You for two hundred years!"

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[1] *Kitāb al-'īmān, bāb ḥubb al-rasūl min al-'īmān*

[2] *Kitāb al-'īmān, bāb ḥalāwat al-'īmān*

[3] *Kitāb al-'īmān, bāb wujūb maḥabbat rasūlillāh*

Allah the Almighty revealed, "Yes, this is true! But whenever this man opened the Torah and looked at the name of Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*, he kissed the name, put it between his two eyes, and invoked My blessings upon him. For this reason, I want to thank him, forgive his sins, and give him in marriage seventy paradisiacal women."

41

Generosity of the Holy Prophet

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: Courage of the Holy Prophet:[1]
Through his chain of authority, Muslim reports Anas ibn Mālik as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was the best, the most generous, and the most courageous of all people…

The compiler of this book comments: This narration is also reported in *Ṣaḥīḥ al-Tirmidhī*, yet as follows: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was the most fearless, the most generous, and the most courageous of all people.

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: The Holy Prophet was the most munificent of all people:[2]
Through his chain of authority, Muslim reports ʿAbdullāh ibn ʿAbbās as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was the most generous of all people. He was even more generous during the month of Ramaḍān. Every year throughout Ramaḍān, the Archangel Gabriel met the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* up to the end of the month reviewing the Holy Qur'ān with him. For this reason, the Holy Prophet was more generous than the air during this month.

The compiler of this book comments: This narration is also reported in *Ṣaḥīḥ Muslim* through various chains of authority. Likewise, it is reported in *Ṣaḥīḥ al-Bukhārī*.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 286:
Through his chain of authority, al-Tirmidhī reports Ibrāhīm ibn Muḥammad, a descendant of Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*, to have said: Describing the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, ʿAlī *(peace of Allah be upon him)* said: He was not too tall… There was the seal of prophethood between his shoulders, for he was the Seal of the Prophets. He was the most magnanimous of all people in liberality, the most truthful of them all, the most lenient in disposition, and the noblest in lineage. Whoever saw him for the first time, stood in awe of him. Whoever associated with him on account of full recognition of him, loved him. Every one who met him confessed: "I have never seen any one like him, neither before nor after

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[1] *Kitāb al-faḍā'il, bāb shajāʿat al-nabiy*

[2] *Kitāb al-faḍā'il, bāb kāna al-nabiyyu ajwada al-nāsi bilkhayr*

him."

Al-Muwaṭṭa', Book: Jihad, page 195:[1]

Through his chain of authority, Mālik ibn Anas reports ʿAmr ibn Shuʿayb to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was on his journey back from the Battle of Ḥunayn heading for al-Juʿrānah when people crowded around him forcefully, asking him for their shares from the spoils of war that the she-camel on which he rode drew near a twiggy tree and his garment clung to the twigs and fell from his shoulder. He said, "Give me back my garment. Do you fear lest I would not divide what Allah has bestowed on me amongst you fairly? I swear by Him Who grasps my soul in His Hand; if Allah bestowed on me gifts as innumerable as the trees of Tihāham, I would surely distribute them amongst you fairly and you would never find me niggardly, cowardly, or lying."

Musnad Aḥmad, vol. 3, page 175:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Anas ibn Mālik as saying: A beggar came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* gave him a flock of sheep that was between two mountains. The man returned to his quarter and said, "O people! Embrace Islam. By Allah, Muḥammad gives the gift as one who never fears poverty."

Sunan al-Dārimī, vol. 1, page 34:

Through his chain of authority, al-Dārimī reports Jābir (ibn ʿAbdullāh al-Anṣārī) to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* never said no to any person who begged him for something.

Sunan al-Dārimī, vol. 1, page 30:

Through his chain of authority, al-Dārimī reports (ʿAbdullāh) ibn ʿUmar as saying: I have never seen any one more magnanimous, more generous, more courageous, brighter, and more immaculate than the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*.

Majmaʿ al-Zawā'id, vol. 9, page 13:

Through his chain of authority, al-Haythamī reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: May I inform you of the most generous of all? Allah is All-generous and I am the most generous of the descendants of Adam.

Al-Haythamī comments: This narration is reported by Abū-Yaʿlā.

Majmaʿ al-Zawā'id, vol. 9, page 13:

Through his chain of authority, al-Haythamī reports ʿAbdullāh ibn ʿUmar to

[1] *Kitāb al-jihād*.

have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* once came to a cloth merchant, bought a shirt with four dirhams (i.e. silver coins), and put it on immediately. On his way back, he met a man from the Anṣār who begged him, saying, "O Allah's Apostle! Please give me a shirt. May Allah give you a shirt from the clothes of Paradise!"

Immediately, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took off his new shirt and gave it to the man. He then returned to the cloth merchant and bought another shirt with four dirhams and he was left with two dirhams. On his way, he saw a bondmaid weeping.

"Why are you weeping?" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"O Allah's Apostle," she said. "My master put two dirhams in my hand so that I would purchase flour for his family, but I lost them."

At once, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* gave her the two dirhams he had. Yet, the bondmaid left weeping. He *(peace and blessings of Allah be upon him [and upon his Household])* called her and asked why she was weeping. She explained, "I fear lest my master will beat me for being late."

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* walked with her. When they reached the house of her master, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* greeted them from behind the wall, but he heard no answer although they had recognized his voice. He then raised his voice greeting them, but they did not answer him. The third time, they answered back his greeting. He asked them, "You must have heard me. Why did you not answer back?"

They said, "We recognized your voice, but we wanted you to greet us more and more. May our parents be ransom for you! What has brought you here?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* explained, "This bondmaid feared lest you would punish her; therefore, I am here for intercession."

The master of the bondmaid declared, "She is now free for the sake of Allah, because you have walked with her to our house."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* prayed for them to gain prosperity and to win Paradise.

He then said, "Allah the Almighty has blessed these ten dirhams. He has given a shirt to His Apostle and to a man from the Anṣār and manumitted a person from bondage. All praise be to Allah Who has provided us with this out of His omnipotence."

Al-Haythamī comments: This narration is reported by al-Ṭabarānī.

42

The Holy Prophet's courage and desire for martyrdom, and Gabriel and Michael fighting in defense of him

In the previous section, I have cited a number of narrations showing that the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* was the most courageous of all people. In this section too, I will cite more narrations in this connection.

Ṣaḥīḥ al-Bukhārī, Book: Jihad and Military Campaigns, Chapter: Driving Others' Animals in Battles: [1]

Through his chain of authority, al-Bukhārī reports Abū-Isḥāq to have said: Al-Barā' ibn ʿĀzib was asked, "Did you, the Muslims, run away and leave the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* alone during the Battle of Ḥunayn?"

Al-Barā' replied: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* did not run away on that day. The men of the Hawāzin tribe were skillful in shooting. When we first faced them in that battle, we attacked them, forcing them to abscond. When we advanced to gather the spoils of war, the enemy received us with arrows. As for the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, he never fled. I saw him riding on his white mule while Abū-Sufyān ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib, the Holy Prophet's cousin, was driving forward the Holy Prophet's riding animal and holding its reins with his hand. Meanwhile, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was repeating these words: "I am the Prophet beyond doubt. I am the son of ʿAbd al-Muṭṭalib."

Musnad Aḥmad, vol. 1, page 86:

Through his chain of authority, Aḥmad ibn Ḥanbal reports (Imam) ʿAlī *(peace of Allah be upon him)* to have said: During the Battle of Badr, we sought protection with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* who was fighting nearest the enemy among all of us. On that day, he was the strongest of all people.

Musnad Aḥmad, vol. 1, page 158:

Through his chain of authority, Aḥmad ibn Ḥanbal reports (Imam) ʿAlī *(peace of Allah be upon him)* to have said: When fighting reached its climax in vehemence

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[1] *Kitāb al-jihād wa'l-siyar, bāb man qāda dābbata ghayrihī fi'l-ḥarb*

and the two parties confronted each other face-to-face, we used to guard ourselves through the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. None of us would be closer to the the enemy than he was.

Kanz al-ʿUmmāl, vol. 6, page 276:
Al-Muttaqī al-Hindī reports al-Barā' ibn ʿĀzib to have said: Whenever fighting reached its climax in vehemence, we would protect ourselves through the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. We would regard the one who succeeded in sticking close to him as the most courageous of us.

This narration's chain of authority is approved by Ibn Abī-Shaybah.

Kanz al-ʿUmmāl, vol. 5, page 275:
Al-Muttaqī al-Hindī reports Anas ibn Mālik to have quoted al-Miqdād as saying: During the Battle of Uḥud, before the two parties had lined up for fighting, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sat under the flag that was raised by Muṣʿab ibn ʿUmayr. When the bearers of the flags raised by the polytheists were killed, the polytheists were defeated and the Muslims raided their camps and plundered their spoils. Yet, the polytheists attacked the Muslims from behind, scattering them. Upon seeing this, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* called on the bearers of the flags. Muṣʿab ibn ʿUmayr raised the flag but he was martyred… Raising their voices with their war cry, the polytheists shouted, "O ʿUzzā! O Hubal!" They caused many casualties in the Muslims' party and started reviling the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* abusively. I swear by Him Who sent the Prophet with the truth, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, despite all that, did not move back a single step; rather, he confronted the enemies face-to-face, while his companions gathered around him for a while and separated from him for whiles. I saw him standing up and shooting the enemies with his bow or throwing stones on them until he could hit them…

This narration's chain of authority is approved by al-Wāqidī.

Ṣaḥīḥ al-Bukhārī, Book: Desire: [1]
First Narration: Through his chain of authority, al-Bukhārī reports Abū-Hurayrah to have said that he heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying: I swear by Him Who grasps my soul in His Hand, had it not been for some men who did not like to fall behind after my passing away and if I did not have any means to protect them from falling behind, I would most surely have desired to be killed in the way of Allah,

[1] *Kitāb al-tamannī*

and then restored to life and be killed again, and then restored to life and be killed again, and then restored to life and be killed again, and then restored to life and be killed again…

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: "When two groups of you had thought to flinch": [1]

Through his chain of authority, al-Bukhārī reports Sa'd ibn Abī-Waqqāṣ to have said: During the Battle of Uḥud, I saw two men wearing purely white clothes and fighting in defense of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. I never saw them either before or after it.

The compiler of this book comments: The same narration is reported in *Ṣaḥīḥ Muslim*, *Book: Virtues, Section: The Archangels Gabriel and Michael Fighting in Defense of the Holy Prophet During the Battle of Uḥud*.[2] In this narration, Muslim comments: These two men were Archangels Gabriel and Michael.

[1] *Kitāb bid' al-khalq, bāb idh hammat ṭā'ifatāni*

[2] *Kitāb al-faḍā'il, bāb qitālu jibrīla wa-mīkā'īla ʿan al-nabiyyi*

43

Morality of the Holy Prophet

Tafsīr al-Fakhr al-Rāzī: [1]

In the margin of his commentary on this holy Qur'ānic verse of Sūrah al-Qalam: "*And most surely you conform (yourself) to great morality*," al-Fakhr al-Rāzī states: Hishām ibn ʿUrwah reports his father on the authority of ʿĀ'ishah who said: No one was more well-mannered than the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. Whenever one of his companions or family members called on him, he would answer with *labbayk* (i.e. Here I am at your service!). For this reason, Allah the Almighty described him, saying, "*And most surely you conform (yourself) to great morality.*"

Tafsīr al-Fakhr al-Rāzī:

In the margin of his commentary on this holy Qur'ānic verse of Sūrah al-ʿAlaq: "*Surely to your Lord is the return*," al-Fakhr al-Rāzī states: One of the eloquent Jews is reported to have come to ʿUmar during his reign and said, "Tell me about the moralities of your Apostle."

ʿUmar said, "You may pose this question to Bilāl, because he knows the answer better than I do."

When the Jew posed the question to Bilāl, he suggested that he would better pose the question to Fāṭimah *(peace of Allah be upon her)*, who, in turn, asked him to pose the question to (Imam) ʿAlī *(peace of Allah be upon him)*.

Imam ʿAlī *(peace of Allah be upon him)* asked the Jew, "You may describe the worldly enjoyment to me and I will describe the morality of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to you."

The Jew said, "It is impossible to describe the worldly enjoyment."

ʿAlī *(peace of Allah be upon him)* answered, "You have failed to described the worldly enjoyment although it is little as is confirmed by Allah the Almighty Who says, '*Say: Worldly enjoyment is little.*'[2] How can I describe the Holy Prophet's morality while it is testified by Allah the Almighty to have been great? *'And most surely you conform (yourself) to great morality.*'"

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[1] The book's full name is *al-Tafsīr al-Kabīr*. The author is al-Fakhr al-Rāzī (died in AH 606). [*Translator*]

[2] Sūrah al-Nisā', verse 77.

Ṣaḥīḥ al-Bukhārī, Book: Deputyship, Chapter: Deputyship to Paying Back Debts: [1]

Through his chain of authority, al-Bukhārī reports Abū-Hurayrah to have said: A creditor came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asking him to pay him back his debt. Yet, the man spoke so rudely that the Holy Prophet's companions were about to punish him. Yet, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to them, "Leave him alone! An owner of a right should say his word. You may now give him something equal to his right."

The companions said, "We cannot find such a thing, but we have something better than what he is demanding."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "Give him that thing even if it is better than what he is demanding. The best of you all is the one who gives back what is better than what he has taken."

Ṣaḥīḥ al-Bukhārī, Book: Good Manners, Chapter: Smiling and Laughing: [2]

Through his chain of authority, al-Bukhārī reported Anas ibn Mālik to have said: I once accompanied the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who was putting on a sharp-margin garment when a Bedouin hurried towards him and pulled his garment harshly. I looked at the edge of the Holy Prophet's neck and it was violently hurt because of the pulling by that man.

The man then said to him, "Muḥammad! Give me some of the money of Allah that you have with you!"

Turning his face towards the man, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* smiled in his face. He then ordered that some money should be given to him.

Ṣaḥīḥ al-Bukhārī, Book: Donation, Chapter: Little Donation:[3]

Through his chain of authority, al-Bukhārī reports Abū-Hurayrah to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: If I am invited to (a meal of) an arm or a foot of a sheep, I will certainly respond. If an arm or a foot of a sheep is gifted to me, I will certainly accept it.

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[1] *Kitāb al-wakālah, bāb al-wakālah fī qaḍā' al-duyūn*

[2] *Kitāb al-adab, bāb al-tabassum wa'l-ḍaḥik*

[3] *Kitāb al-hibah, bāb al-qalīl min al-hibah*

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: The Prophet's Features: (1)

Through his chain of authority, al-Bukhārī reports Abū-Hurayrah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* never disapproved of any meal; rather, if he liked it, he would eat; but if did not, he would leave it uneaten.

Ṣaḥīḥ al-Bukhārī, Book: Instructions, Chapter: Employing the Orphans in Journeys and at Home: (2)

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* resided in al-Madīnah, he did not have a servant; so, Abū-Ṭalḥah held my hand and took me to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said to him, "O Allah's Apostle! This is Anas; he is a good boy. Let him serve you."

Thus, I served the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* at his house and during his journeys. He never rebuked me for anything, whether I did it mistakenly or did not do it intentionally.

Ṣaḥīḥ al-Bukhārī, Book: Good Manners, Chapter: Nobility of Character and Liberality: (3)

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik as saying: For ten years, I served the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* During this period, he never said to me the least word of contempt and never rebuked me for doing or not doing something.

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: The Prophet's Features:

Through his chain of authority, al-Bukhārī reports ʿAbdullāh ibn ʿUmar to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was neither obscene nor ill-mannered. Rather, he used to say, "Verily, the most virtuous of you all are the most well-mannered."

Ṣaḥīḥ al-Bukhārī, Book: Good Manners, Chapter: Arrogance:(4)

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik as saying: Even the bondmaids in al-Madīnah could hold the hand of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and lead him to wherever they wanted.

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(1) *Kitāb bid' al-khalq, Bāb ṣifat al-nabī*

(2) *Kitāb al-waṣāyā, bāb istikhdām al-yatīm fi'l-safari wa'lḥaḍar*

(3) *Kitāb al-adab, bāb ḥusn al-khuluq wa'l-sakhā'*

(4) *Kitāb al-adab, bāb al-kibar*

Ṣaḥīḥ al-Bukhārī, Book: Asking Permission, Chapter: Offering Salutations to Children:[1]

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik to have offered salutation to a group of boys when he passed by them. Justifying this, he said, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to do so."

Ṣaḥīḥ al-Bukhārī, Book: Good Manners, Chapter: Calling Children with their Epithets: [2]

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was the most well-mannered of all people. I had a young brother whose epithet was Abū-ʿUmayr. He had a bulbul with which he used to play. Whenever the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saw him, he would say to him, "Abū-ʿUmayr! How is your little bulbul?"

Al-Adab al-Mufrad, page 42:

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was merciful. He always promised others to do what they had asked him to do as long as he could do so, and he always fulfilled his promises. He was performing a prayer when a Bedouin came to him, pulled him by his garment and said, "A little thing has remained from my request and I need you to fulfill it for me."

Immediately, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* interrupted his prayer and went with the man. When he finished granting his need, he returned to the prayer.

Al-Adab al-Mufrad, page 169:

Through his chain of authority, al-Bukhārī reports Abū-Rafāʿah al-ʿAdawī as saying: While the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was delivering a speech, I came near him and said, "O Allah's Apostle! I am a stranger here and am asking about the religion because I know nothing of it."

Interrupting his speech, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came towards me, took a chair with iron legs [Ḥamīd said: The chair's legs were made of black wood, but the man thought that they were made of iron], sat on it, and started teaching me the religion. When he finished, he returned to his speech.

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[1] *Kitāb alistīdhān, bāb al-taslīm ʿalā al-ṣibyān*

[2] *Kitāb al-adab, bāb al-kunyah lil-ṣabī*

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: The Holy Prophet was the most well-mannered of all people: [1]

Through his chain of authority, Muslim reports Anas ibn Mālik to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was the most well-mannered of all people. He once sent me on a mission, but I decided not to go although I had to go because it was an order by the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* So, I passed by some boys playing in the mart and stopped with them. Immediately, I felt the Holy Prophet's fist catching me from the back. When I turned my face, I found him smiling. He then said, "Anas, you should go to do what I have ordered you to do."

I said, "Yes, I will."

By Allah, I served him for nine years. He never rebuked me for doing or not doing what he had ordered me not to do or to do.

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: The Holy Prophet's Aloofness from Sins: [2]

Through his chain of authority, Muslim reports ʿĀ'ishah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* never beat anyone with his own hand, be he a servant or a woman, except in cases of seeking Allah's pleasure. He *(peace and blessings of Allah be upon him [and upon his Household])* never avenged himself on anyone unless that person had violated some of Allah's prohibitions. So, he always avenged only for the sake of Allah.

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: Mercy towards boys and dependants: [3]

Through his chain of authority, Muslim reports Anas ibn Mālik to have said: I have never seen any one more merciful towards his dependants than the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* …

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 80:

Through his chain of authority, al-Tirmidhī reports Anas ibn Mālik to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* never pulled his hand away from the hand of those who shook hands with him; rather, he would wait until they pulled their hands first. He never turned his face away from those who bid him farewell until they turned their faces first. He never extended his legs in the presence of those who sat with him.

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[1] *Kitāb al-faḍā'il, bāb kāna rasūlullāhi aḥsana al-nāsi khuluqan*

[2] *Kitāb al-faḍā'il, bāb mubāʿadatuhū ʿan al-ʿāthām*

[3] *Kitāb al-faḍā'il, bāb raḥmat al-ṣibyān wal-ʿiyāl*

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 255:
Through his chain of authority, al-Tirmidhī reports ʿAbdullāh ibn ʿUmar to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* bid farewell to a man, he would shake hands with him and would not leave the man's hand until the man would leave the Holy Prophet's hand first. His statement of farewell was as follows: "I entrust your religion, trusts, and the last of your deeds to Allah."

Ṣaḥīḥ al-Tirmidhī, vol. 1, page 363:
Through his chain of authority, al-Tirmidhī reports Abū-ʿAbdullāh al-Jadalī to have asked ʿĀ'ishah about the morality of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* She answered, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was neither obscene, nor indecent. He did not roam in marts aimlessly, nor repel evil with evil; rather, he always pardoned and excused (those who had transgressed against him)."

Ṣaḥīḥ Abū-Dāwūd, vol. 3, page 175:
Through his chain of authority, Abū-Dāwūd reports Abū-Hurayrah as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* very often sat with us (i.e. the poor people) and talked to us. When he left, we would stand up in respect for him until he entered one of the chambers of his wives. One day, he left us and we stood up with him as usual and noticed that a Bedouin ran after him, pulled him by the garment so harshly that his neck turned red. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* turned his face towards the man, who said, "I want you to put donations on the back of these two camels of mine, because these donations are neither your personal properties nor your father's."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "No, they are not. I ask Allah's forgiveness if I claim so."

He repeated it twice and then said to the man, "But I will not do so until you release me from your grasp."

Yet, the man refused until the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called a man and asked him to carry the donations to the two camels of that Bedouin. He ordered him to place barley on the back of one camel and dates on the back of the other. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then turned his face towards us and said, "You may kindly leave with the blessings of Allah."

Ṣaḥīḥ Abū-Dāwūd, vol. 3, page 187:
Through his chain of authority, Abū-Dāwūd reports Anas ibn Mālik to have said: I always saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* nod his head for those who wanted to whisper something to his ear. I

always saw him holding the hand of those who shook hands with him until they would be the first to leave the Holy Prophet's hand.

Sunan Ibn Mājah, Book: Alms, page 176:[1]

Through his chain of authority, Ibn Mājah reports Abū-Sa'īd al-Khidrī to have said: A Bedouin came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asking him to pay back a debt. The man was rude to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* He said, "I will never leave you before you pay back your debt."

The Holy Prophet's companions, who were present, reproached the man and said, "Shame on you! Do you know who you are talking to?"

The man said, "I only demand my right."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* intruded and said to his companions, "You should have been with the owner of the right."

He *(peace and blessings of Allah be upon him [and upon his Household])* then sent a messenger to Khawlah bint Qays asking her to lend him some dates and promised that he would pay them back to her as soon as his dates would reach his hand.

The woman responded to the Holy Prophet's messenger pleasantly.

Thus, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* paid back the debt of the Bedouin and invited him to a meal. He then asked, "Have I now paid you back your debt completely? May Allah fulfill His promise to you!"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then said, "The best of all people are those who pay back their debts duly. May blessings be removed from any community whose weak members cannot receive their rights completely without any blemish!"

The compiler of this book comments: In the margin, some of those who reported this tradition added that the Bedouin man, who was an unbeliever, embraced Islam when he noticed the sublime morality of the Holy Prophet *(peace and blessings of Allah be upon him and his Household).* He added, "O Allah's Apostle! I have never seen such patience in any other person."

Sunan Ibn Mājah, Book: Asceticism, page 318: [2]

Through his chain of authority, Ibn Mājah reports Anas ibn Mālik to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* used to visit the sick people, participate in funeral ceremonies, respond to the invitations of the slaves, and ride on donkeys. During his campaign against

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[1] *abwāb al-ṣadaqāt*

[2] *abwāb al-zuhd*

the quarters of Banū-Qurayẓah and Banu'l-Naḍīr tribes, he was riding on a donkey. During the campaign on Khaybar, he was also riding on a donkey whose halter was made of fiber of date trees and whose saddle was made of the same fiber.

Sunan Ibn Mājah, Book: Good Manners, page 271:[1]

Through his chain of authority, Ibn Mājah reports Anas ibn Mālik to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came towards us while we were a group of boys, and offered salutation to us.

Musnad Aḥmad, vol. 6, page 163:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Sa'd ibn Hishām to have asked ʿĀ'ishah about the morality of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* She answered, "His morality was the Qur'ān."

Musnad Aḥmad, vol. 6, page 106:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Hishām on the authority of his father, who said: ʿĀ'ishah was asked how the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to behave at home. She answered, "Just like any other ordinary person, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to mend his sandals and patch his garments."

Mustadrak al-Ṣaḥīḥayn, vol. 2, page 622:

Through his chain of authority, al-Ḥākim al-Nayshābūrī reports Mūsā ibn Ja'far on the authority of his fathers, who reported ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* to have said: Jurayjirah, a Jewish man, had lent the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* a few dinars (i.e. golden coins). When he came asking him to pay back his debt, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* excused that he had nothing to give him at that time. The Jew said, "Muḥammad! I will not leave until you pay me back the debt."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "So, I have to sit with you."

They sat together in that place for such a long time that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* performed the midday, afternoon, sunset, evening, and dawn ritual prayers without leaving the place.

Upon seeing this, the Holy Prophet's companions threatened and menaced the Jewish man. When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* noticed so, he rebuked them, saying, "What are you doing to this man?"

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[1] *abwāb al-adab*

"O Allah's Apostle," they said. "This Jew is detaining you."

Yet, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "My Lord has prevented me from wronging any person, be he under the protection of us or not."

At sunset the next day, the Jew professed Islam, saying, "I bear witness that there is no god but Allah and that Muḥammad is His servant and apostle."

He then added, "I now donate half of my fortune for the sake of Allah."

Addressing the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, the rich Jew said, "By Allah, I did what I did only to see whether the features mentioned in the Torah were or were not applicable to you. In the Torah, it is written: 'Muḥammad the son of ʿAbdullāh shall be born in Makkah and shall migrate to Ṭībah. His kingdom will reach the Shām. [1] He shall be neither coarse, nor rude, nor roaming in marts aimlessly, nor obscene, nor using offensive language.' I now bear witness that there is no god but Allah and that you are the apostle of Allah. I thus advance my property to you so that you will use it as Allah guides you."

Mustadrak al-Ṣaḥīḥayn, vol. 2, page 614:
Through his chain of authority, al-Ḥākim al-Nayshābūrī reports ʿAbdullāh ibn Abī-Awfā as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* very often remembered Allah and very seldom spoke vainly. He elongated his prayers and shortened his sermons. He never disdained walking with slaves and widows in order to fulfill their needs.

Sunan al-Dārimī, vol. 1, page 35:
Through his chain of authority, al-Dārimī reports ʿIkrimah to have said: Al-ʿAbbās (ibn ʿAbd al-Muṭṭalib) said, "I will try to know how long the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* will stay with us."

He thus asked him, "O Allah's Apostle! I have noticed that these people are annoying you and you must be annoyed by their dust. You may sit on a chair to speak to them."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I will keep myself amongst them and they will keep stepping on the margin of my garment until Allah will take me from them."

Al-ʿAbbās commented, "When I heard these words from him, I knew that he would stay with us only for a short time."

Ḥilyat al-Awliyā', vol. 6, page 26:
Through his own chain of authority, Abū-Naʿīm al-Iṣfahānī reports Anas ibn

[1] Ancient Shām is currently Syria, Jordan, Lebanon, and Palestine.

Mālik to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was the most lenient of all people. By Allah, during the coldest hours of a day, he never refused if a servant, a bondmaid, or a little boy would bring him some water to wash his face and arms. He always listened to every one who posed a question to him and he would not leave that person until the person left first. Whenever he shook hands with someone, he would not pull his hand away until that person pulled his hand first.

Sunan al-Bayhaqī, vol. 2, page 420:[1]

Through his chain of authority, al-Bayhaqī reports Abū-Mūsā to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* used donkeys as his riding animals. He wore woollen clothes, milked the sheep by putting his legs between the feet of the sheep, and received his guests warmly.

Tārīkh Baghdād, vol. 6, page 277:

Through a number of chains of authority, al-Khaṭīb al-Baghdādī reports ʿAbdullāh ibn Masʿūd and others to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* once talked to a man who trembled out of fear of him. Yet, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to him, "Take it easy. I am not a king; rather, I am only the son of a woman from the Quraysh tribe who used to eat dried meat."

Al-Ṭabaqāt al-Kubrā, vol. 1, part 3, page 94:

Through his chain of authority, Ibn Saʿd reports Ḥamzah ibn ʿAbdullāh ibn ʿUtbah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* enjoyed a number of qualities that could never be found with the arrogant people. No white or black person invited him but he responded to him. When he found a dried date thrown on the ground, he picked it up and put it in his mouth unless he feared that dried date was given as alms. He used to ride on the back of donkeys without putting a saddle under him.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 2, page 92:

Through his chain of authority, Ibn Saʿd reports Yaḥyā ibn Abī-Kathīr to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying, "I eat like slaves and sit like slaves. I am no more than a slave."

In the posture of sitting, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* always gathered his hands around his legs.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 2, page 95:

Through his chain of authority, Ibn Saʿd reports Sufyān to have quoted al-

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[1] The book's full name is *al-Sunan al-Kubrā*. The author is Abū-Bakr Aḥmad ibn al-Ḥusayn ibn ʿAlī al-Bayhaqī, died in AH 458. [*Translator*]

Ḥasan as saying: When Allah the Almighty sent Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* as His prophet, He said, "This is My prophet and he is My elite choice. Be intimate with him and pattern after his lifestyle and path. No doors are closed in the face of those who visit him and no doorkeepers may prevent people from meeting him. No large golden vessels are presented to him (for meals) or removed from him. He sits on the ground, eats his food on the ground, dresses in thick clothes, rides on the back of donkeys and carries others behind him, and licks his fingers (after meals)."

He used to say, "Whoever disdains following my lifestyle does not belong to me."

Mushkil al-Āthār, vol. 1, page 498:

Through his chain of authority, al-Ṭaḥḥāwī reports Anas ibn Mālik to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to pay visits to the Anṣār. When he approached their quarters, their children would come and gather around him. He would pray to Allah for them, put his hand on their heads, and offer them salutation…

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 4, part 1, page 4:

Ibn Ḥajar al-ʿAsqalānī writes down an uninterruptedly reported narration on the authority of al-Ḥasan who said: During one of our visits to ʿĀṣim ibn Ḥadrad, he said, "The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* never had a doorkeeper or a dining table. He never carried a pillow with him."

Kanz al-ʿUmmāl, vol. 4, page 30:

Al-Muttaqī al-Hindī writes down: When he missed one of his friends for three days, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked about him. If he was informed that his friend was on a journey, he would pray to Allah for him, but if he was informed that he was at home, he would visit him, and if he was informed that he was ailing, he would definitely pay him a visit.

Al-Muttaqī al-Hindī comments: This narration is reported by Abū-Yaʿlā on the authority of Anas ibn Mālik.

Kanz al-ʿUmmāl, vol. 6, page 107:

Through a chain of authority, al-Muttaqī al-Hindī reports the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* to have said: While I was with the Archangel Gabriel, another angel, who never visited any prophet before me and will never visit any person after me, descended to me from the heavens. This was the Archangel Seraph (*Isrāfīl*). He first offered salutation to me, saying, "Peace be upon you, Muḥammad." He then said, "I am a messenger

of your Lord Who ordered me to make you choose between being a slave-prophet or a king-prophet."

I looked at Gabriel who suggested to me by a signal to be modest. So, I said, "I choose to be a slave-prophet."

If I had chosen to be a king-prophet, what I wished would have been given to me, even if I wanted mountains to turn into gold.

Al-Muttaqī al-Hindī comments: This tradition is reported by al-Ṭabarānī on the authority of ʿAbdullāh ibn ʿUmar.

Majmaʿ al-Zawā'id, vol. 9, page 21:

Al-Haythamī reports ʿĀmir ibn Rabīʿah to have said: I accompanied the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to the Mosque when the strap of his sandal was cut. When I tried to take his sandal to repair it, he pulled it from my hand and said, "This is a signal of selfishness, and I dislike selfishness."

Al-Haythamī comments: This tradition is reported by al-Bazzār.

44

Modesty of the Holy Prophet

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: The Prophet's Features:

Through his chain of authority, al-Bukhārī reports Abū-Saʿīd al-Khidrī to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was more bashful than a virgin girl in her boudoir.

The compiler of this book comments: This narration is also reported on the authority of Shuʿbah who adds, "When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* disliked something, his facial expressions showed it."

Majmaʿ al-Zawā'id, vol. 8, page 26:

Al-Haythamī reports Anas ibn Mālik to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was more bashful than a virgin girl in her boudoir. When he disliked something, we could recognize that from his facial expression. He *(peace and blessings of Allah be upon him [and upon his Household])* used to say, "Modesty as a whole is good."

Al-Haythamī comments: This narration is reported by al-Bazzār.

Majmaʿ al-Zawā'id, vol. 9, page 13:

Al-Haythamī reports ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was asked to do something that he would like to do, he said, "Yes, I do." But when he did not want to do what he was asked to do, he would keep silent. He never said no to anything.

Al-Haythamī comments: This narration is reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* within a lengthy discourse mentioned in Book of Prayers (*kitāb al-adʿiyah*).

45

Abū-Sufyān the polytheist informed the Roman Emperor that the Holy Prophet Muḥammad never lied

Ṣaḥīḥ al-Bukhārī:

In the exordium of his book, al-Bukhārī, through his chain of authority, reports ʿAbdullāh ibn ʿAbbās to have said: Abū-Sufyān ibn Ḥarb told me that during one of their trade journeys to the Shām, Hercules, the Roman Emperor, sent him a messenger calling him to present himself along with other men from the Quraysh tribe. That was at the beginning of the Holy Prophet's promulgation for Islam and the stern hostility between the polytheists of Quraysh, headed by Abū-Sufyān, and him.

Responding to the emperor's invitation, Abū-Sufyān and his companions were presented before the emperor in the city of Īlyā', surrounded by the elite of Rome and his private interpreter. He asked, "Which one of you is the nearest in kinship to the man who has just claimed prophethood?"

Abū-Sufyān said, "I am nearest in kinship to him than all these."

The emperor thus ordered Abū-Sufyān to be brought near him and his companions to sit behind him. He then said to his interpreter, "I will ask this man about the one who has claimed prophethood, but if he lies, his companions should immediately inform me."

Abū-Sufyān said: I wanted to lie, but I feared my companions would disgrace me before the emperor.

The first question of the emperor was: "How do you evaluate his lineage amongst you?"

Abū-Sufyān answered, "He enjoys a high lineage amongst us."

The emperor asked, "Has any one of your clan claimed prophethood before him?"

"No," Abū-Sufyān answered.

The emperor asked, "Was any of his forefathers a king?"

"No," Abū-Sufyān answered.

The emperor further asked, "Is he now followed by the chiefs of people or by the weak ones?"

Abū-Sufyān answered, "He is followed by the weak people."

The emperor asked, "Is the number of his followers increasing or decreasing?"

Abū-Sufyān answered, “Their number is increasing.”

The emperor asked, “Has any one of them renounced his faith out of dislike for this new religion?”

“No,” Abū-Sufyān answered.

The emperor asked, “Was he ever accused of telling lies before he claimed prophethood?”

“No,” Abū-Sufyān answered.

The emperor asked, “Is he cheating?”

Abū-Sufyān answered, “No, he is not. However, for some period, we did not know what he was doing…”

The emperor interrupted and asked, “Have you fought him?”

Abū-Sufyān answered, “Yes, we have.”

The emperor asked, “What was the result of your fights?”

Abū-Sufyān answered, “We took turns. Sometimes, we won and at other times he won.”

The emperor asked, “What does he order you to do?”

Abū-Sufyān said, “He says: Serve Allah alone and never serve any other deity besides Him. Leave what your fathers used to worship. He also orders us to perform the prayers, be honest, adhere to chastity, and regard good relations with our relatives.”

The emperor then said to the interpreter, “Tell him that I asked him about the man’s lineage, and he informed that he is of high lineage amongst his people. So are the messengers of God. They are chosen from the best lineage of their people.

I asked him whether any other person of their people had ever claimed prophethood, and he answered in the negative. I meant that if any one of his people had claimed so before him, he might have wanted to imitate that person and copy his claim.

I asked whether any of his forefathers was a king, and he answered in the negative. I meant that if any of the man’s forefathers was a king, the man might have wanted to demand his father’s kingdom.

I asked him whether they had known him for telling lies before he claimed prophethood, and he answered in the negative, too. I meant that if the man had been a liar, he would dare to forge a lie against God as he used to do with people.

I asked him whether the chiefs or the weak people had followed him, and he said that the weak people followed him. Of course, the weak people are the

true followers of the apostles of God.

I asked him whether their number was increasing or decreasing, and he said that their number was increasing. This is the truth about faith. The number of its followers increases until it attains prevalence and perfection.

I asked him whether any of his followers had renounced his faith, and he answered in the negative, which is the truth about true faith; it enters the inner self until its joyful taste mingles with the heart.

I asked him whether the man was cheating, and he said no. This is the manner of the true apostles of God. They never cheat.

I asked him what the man was inviting them towards, and he answered that he was inviting them to serve God and not to serve anything besides Him, to abandon idol-worshipping, to perform the prayers, to be honest, and to be chaste.

If these answers are true, then the man will most surely take possession of all things including the place where I am now putting my two feet. I knew that such an apostle would appear, but I did not expect that he would be one of you, the Arabs. If I had known for sure that I would be able to reach him, I would most surely have taken the trouble of meeting him. If I were with him, I would even wash his two feet."

The Roman emperor then asked to see the missive of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who had sent it with Diḥyah to the ruler of Buṣrā (a district of the Roman Empire), and the ruler, in turn, sent it to Hercules.

The missive read as follows: In the Name of Allah, the All-beneficent, the All-merciful. This missive is from Muḥammad, the servant and messenger of Allah, to Hercules, the emperor of Rome. Peace of Allah be upon those who follow the true guidance. I hereby invite you to Islam. Embrace Islam and you will save yourself, and Allah will grant you your reward twice. If you refuse, then you alone will be responsible for the sins of your subjects whom you will prevent from embracing Islam. "'*O People of the Book, let us rally to a common formula to be binding on both us and you, that we shall worship only God [Alone] and associate nothing else with Him nor shall any of us take on others as lords instead of God.' If they should turn away, then say: 'Bear witness that we are Muslims.'*"

Abū-Sufyān continued: When Hercules read the missive, we heard loud sounds of clamor in the session and we were ordered to leave.

When we were out, I said to my companions, "The affair of the son of Abū-

Kabshah[1] has prevailed. Even the king of the descendants of al-Aṣfar (i.e. the Romans) fears him." Since then, I was certain that he (i.e. the Holy Prophet) would be successful, until Allah inserted Islam into my heart.

Ibn al-Nāẓūr, the ruler of Īlyā', and the bishop of the Christians of Shām, reported: Hercules was an astrologer and used to observe the stars. When he came to Īlyā', he became upset. Some of his patriarchs asked him the reason, and he answered, "Last night, I observed the starts and noticed that the king of circumcision had appeared. Which people observe circumcision?"

They answered, "None observes circumcision except the Jews. You need not worry about them; rather, you may issue an order to kill all the Jews living in your empire."

Meanwhile, a messenger of the king of Ghassān was allowed to meet Hercules, bringing news of the advent of the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*.

Hercules asked the messengers some questions about the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. He then ordered his men to see whether the Arab messenger was circumcised or not. When they did, they found that he was circumcised. Hercules asked him whether all the Arabs observed circumcision or not, and the man answered in the affirmative.

Upon hearing this, Hercules announced, "Indeed, the king of this nation has appeared."

Hercules had a knowledgeable friend in Rome. He wrote a letter asking his opinion about this issue. Immediately after that, Hercules left for Homs (Ḥimṣ or anciently Emesa; a city in western Syria). Before he entered the city, he received a letter from his friend telling him that Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* was truly a prophet and had just appeared. Immediately, Hercules summoned the elites of Rome in a fenced village and ordered its gates to be locked. He then delivered a speech, saying, "O people of Rome! If you desire success, true guidance, and firmness of your kingdom, you must then swear allegiance to the prophet who has just appeared."

Upon hearing these words, they ran away from him like zebras. Yet, they found that the gates were locked. Hercules realized that these people would never believe in the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*; he

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[1] Abū-Kabshah is the epithet of al-Ḥārith ibn ʿAbd al-ʿUzzā, a man from the Khuzāʿah tribe who disagreed with the people of Quraysh with regard to their idol-worshipping. However, Abū-Kabshah is also reported to have been the husband of Ḥalīmah al-Saʿdiyyah, the nurse of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*.[*Translator*]

therefore ordered them to gather again around him. He then said, "I just wanted to test your firmness on your religion." They then prostrated themselves before him and expressed their satisfaction with him.

That was the end of Hercules's story.

Al-Bukhārī comments: This narration is reported by Ṣāliḥ ibn Kaysān, Yūnus, and Muʿammar on the authority of al-Zuhrī.

The compiler of this book comments: This narration is reported by al-Bukhārī and Muslim through various chains of authority.

46

ʿAbdullāh ibn Sallām certifies the truthfulness of the Holy Prophet

Sunan Ibn Mājah, Book: Prayers, page 95:[1]

Through his chain of authority, Ibn Mājah reports ʿAbdullāh ibn Sallām to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* arrived in Yathrib, all the people hurried to receive him. I accompanied these people to see him. As soon as I saw his face, I knew for sure that he was not a liar. The first words he said were: "O people, if you exchange salutations amongst you, provide food to people, and offer prayers at night when all others are asleep, you will be allowed into Paradise peacefully."

Usd al-Ghābah, vol. 3, page 146:

Through his chain of authority, Ibn al-Athīr reports ʿAbdullāh ibn Abi'l-Ḥamsā' to have said: Before the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* received the Divine Revelation, I bought him something and promised that I would bring it to him the next day at that very place. However, I forgot to present myself there for three days. On the third day, I remembered and hurried to that place where I found him standing. Once he saw me, he said, "O young man, you have tired me out. I have been waiting for you for three days."

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[1] *Kitāb al-ṣalāt*

47

The Holy Prophet loved the poor and hated people standing up in his presence, kissing his hand, and walking behind him

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 56:
Through his chain of authority, al-Tirmidhī reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying in his prayer, "O Allah, please make me live like the poor, make me die like the poor, and include me with their group on the Day of Resurrection."

Having heard his prayer, ʿĀ'ishah asked, "Why is that, O Allah's Apostle?"

He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "The poor shall be allowed into Paradise forty years before the rich. ʿĀ'ishah! Do not turn down a poor man; rather, you should give him something, be it a half a dried date. ʿĀ'ishah! Bear love for the poor and draw them near you. If you do, Allah shall draw you near Him on the Day of Resurrection."

Mustadrak al-Ṣaḥīḥayn, vol. 4, page 322:
Through his chain of authority, al-Ḥākim al-Nayshābūrī reports Abū-Saʿīd al-Khidrī to have heard the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying in one of his prayers, "O Allah, please make me live like the poor, make me die like the poor, and include me in their group. Verily, the most miserable of all people are the ones on whom the poverty of this worldly life and the chastisement of the Hereafter are imposed."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 125:
Through his chain of authority, al-Tirmidhī reports Anas ibn Mālik to have said: The poor never loved any person more than the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* Whenever they saw him coming, they would not stand up, because they knew that he hated this action (of standing up in awe of others).

Ṣaḥīḥ Abū-Dāwūd, vol. 32, page 224:
Through his chain of authority, Abū-Dāwūd reports Abū-Umāmah to have said: Leaning on a stick, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* left his house and came to us. Once we saw him coming, we stood up in respect for him. Yet, he said to us, "Do not stand up like the non-Arabs who stand up for each other as a sign of veneration."

Mīzān al-Iʿtidāl, vol. 2, page 105:[1]

Al-Dhahabī writes down an uninterruptedly reported tradition on the authority of Abū-Hurayrah who said: I accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* to the market where he purchased four pyjamas from the cloth merchants. He then passed by a weigher and said to him, "Weigh for people fairly."

The man replied, "I have never heard this word from any person so far."

I, Abū-Hurayrah, said to him, "You are so negligent towards your religion that you could not recognize your Prophet."

Once he heard these words, the weigher jumped from his place and took the Holy Prophet's hand to kiss it. But the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* pulled his hand back and said, "This act is done by the non-Arabs to their kings. I am not a king; rather, I am an ordinary man just like you all. Now you should weigh for people fairly."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then took the pyjamas. When I tried to take the pyjamas from him to carry them, he *(peace and blessings of Allah be upon him [and upon his Household])* said, "An owner of a thing must be the one who carries his thing unless he is too weak to carry it. In that case, his brother-in-faith may help him and carry his things for him."

"O Allah's Apostle," I asked. "Do you wear these pyjamas?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Yes, I do. I wear them at home, on journeys, at night, and in daylight. As I have been ordered to cover myself, I could not find anything more covering than these pyjamas."

Al-Dhahabī comments: This narration is reported by Ibn Ḥabbān on the authority of Abū-Yaʿlā on the authority of Abū-Hurayrah.

Tārīkh Baghdād, vol. 12, page 91:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports ʿAbdullāh ibn ʿAbbās to have said: One day, I walked behind the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to see whether he liked or did not like people to walk after him. He pulled me by the hand and made me walk with him. For the second time, I moved back and walked after him, but again he pulled me and made me walk with him. So, I knew that he disliked others to walk behind him.

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[1] The book's full name is *Mīzān al-Iʿtidāl fī Naqd al-Rijāl*. The author is Abū-ʿAbdullāh Muḥammad ibn Aḥmad ibn ʿUthmān al-Dhahabī, died in AH 748. [*Translator*]

48

The Holy Prophet joked and smiled

Ṣaḥīḥ al-Tirmidhī, vol. 1, page 359:
Through his chain of authority, al-Tirmidhī reports Abū-Hurayrah to have said that some people asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* why he joked with them. He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I say nothing but the truth (yet, in a joking way)."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 287:
Through his chain of authority, al-Tirmidhī reports ʿAbdullāh ibn al-Ḥārith ibn Ḥazm to have said: The Holy Prophet's laughter did not exceed smiling.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 287:
Through his chain of authority, al-Tirmidhī reports Jābir ibn Samarah to have said: The Holy Prophet's legs were thin. He never laughed; rather he always smiled. When I looked at his eyes, I thought that he had darkened his eyelids with kohl, but he never did so; he eyes were black.

Sunan al-Bayhaqī, vol. 7, page 52:
Through his chain of authority, al-Bayhaqī reports Sammāk ibn Ḥarb to have said: I asked Jābir ibn Samarah, "Did you ever sit with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*?"

He answered, "Yes, I did. He was silent most of the time, and he seldom laughed. Sometimes, in his presence, his companions recited poetry, talked about their affairs, and laughed. But he only smiled."

Tārīkh Baghdād, vol. 8, page 308:
Through his chain of authority, al-Khaṭīb al-Baghdādī reports ʿIkrimah to have quoted ʿAbdullāh ibn ʿAbbās as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* possessed a sense of humour.

Mirqāt al-Mafātīḥ, vol. 4, p. 650:
The author writes down: Anas ibn Mālik is reported to have said: One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to an old woman who had learnt the Holy Qur'ān that old women would not be allowed into Paradise. "What is the wrong with old women?" she asked.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "You can read this in the Qur'ān: '*Surely, We have given them (i.e. women) a new growth. Then, We have made them virgins.*'"[1]

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[1] Sūrah al-Wāqiʿah, verses 35 and 36.

Majmaʿ al-Zawā'id, vol. 9, page 17:

Al-Haythamī reports Jābir to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* received a Divine revelation concerning the chastisement of some people or of warning others, signs of discomfort were clearly visible on his face. However, as soon as the revelation ended, he returned to his joyful, laughing, and cheerful self.

The compiler of this book comments: It is unlikely that the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* was the joyful, laughing person as mentioned in this narration, but is acceptable if it is compared to the aforesaid narrations that confirmed that the Holy Prophet's laughing did not exceed smiling. Accordingly, the laughter of the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* must be understood to have been smile only. In this way only, we can create compatibility between the previously mentioned narrations. However, al-Bayhaqī's narration is still incompatible with the other narrations, unless we understand that laughter mentioned in the narration refers to the actual meaning of the word, which thus means that the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* seldom laughed; rather, he always smiled to express joy. In brief, the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* seldom laughed, but he very often smiled. Besides, he was bright-faced and good-humored.

49

The Holy Prophet hurried to distribute the public treasury amongst beneficiaries

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: The Prophet's Features:

Through his chain of authority, al-Bukhārī reports ʿĀ'ishah to have said: Whenever the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had to choose one of two things, he always chose the easier, except when the easier choice entailed a sin. In this case, he was the furthest of all people from sinning. He *(peace and blessings of Allah be upon him [and upon his Household])* never avenged himself on anyone in personal affairs unless that person had violated some of Allah's prohibitions. So, he always avenged for the sake of Allah.

Musnad Aḥmad, vol. 4, page 384:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿUqbah ibn Ḥārith to have said: I followed the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* in a congregational afternoon prayer. As soon as he finished his prayer, he rushed to the chambers of one of his wives and returned hastily. When he saw surprise of this rashness on the faces of people, he explained, "While I was performing the prayer, I remembered that I had some gold in my house. So, I did not want that gold to be kept in my house for even a single night. For this reason, I have ordered that the gold should be distributed among its beneficiaries."

Musnad Aḥmad, vol. 6, page 104:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Mūsā ibn Jubayr on the authority of Abū-Umāmah ibn Sahl to have said: ʿUrwah ibn al-Zubayr and I visited ʿĀ'ishah, who said to us, "One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was unwell so he ordered me to distribute the six [or seven, according to Mūsā's report] dinars (i.e. golden coins) among the beneficiaries. However, because I was preoccupied by his ailment, I forgot to do so. When he was restored to health, he asked me what I had done with those coins. I answered that I was preoccupied by his ailment; therefore, I did not have time to give them out. He immediately asked for the dinars. When I did, he lined them up in the palm of his hand and said, 'What should the Prophet of Allah do if he met Allah while these coins were still with him?'"

Ḥilyat al-Awliyā', vol. 8, page 127:
Through his chain of authority, Abū-Naʿīm reports Ibn ʿAbbās to have said: One day, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came out of his house carrying in his hand a piece of gold. He immediately said to ʿAbdullāh ibn ʿUmar, "How should Muḥammad answer his Lord while he still has this piece in his hand?" At once, he *(peace and blessings of Allah be upon him [and upon his Household])* distributed that piece among the beneficiaries…

The compiler of this book comments: The rest of this tradition will be soon mentioned in the coming section on the Holy Prophet's lifestyle and asceticism.

Usd al-Ghābah, vol. 1, page 28:
Ibn al-Athīr al-Jazrī writes down: ʿĀ'ishah is reported to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had six dinars in possession. He gave out four dinars and kept two with him. That night, he could not sleep. When I asked him for the reason, he told me that he could not sleep because he still kept two dinars with him. I said, "You can give them out the next morning."

He answered, "How can I wait for the morning to come?"

Majmaʿ al-Zawā'id, vol. 10, page 238:
Al-Haythamī writes down: Ummu-Salamah (the Holy Prophet's wife) is reported to have said: One day, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* entered my chamber while he was gloomy-faced. I feared that he felt some pain; I therefore asked him the reason. He said, "I am gloomy-faced because of the seven dinars that came to us yesterday. We entered into the evening while they were still with us, sharing our bed."

Al-Haythamī comments: This narration is reported by Aḥmad and Abū-Yaʿlā through chains of authority that are approved by the authors of the *Ṣaḥīḥ* books.

50

The Holy Prophet's sitting posture and being followed by angels when he walked

Ṣaḥīḥ Abū-Dāwūd, vol. 3, page 190:
Through his chain of authority, Abū-Dāwūd reports ʿAbdullāh ibn Sallām to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* sat to deliver a discourse, he very often raised his sight towards the sky.

Musnad Aḥmad, vol. 2, page 21:
Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh ibn ʿUmar to have said: In each session, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to invoke Allah's forgiveness: "O Lord, please forgive me and accept my repentance, for You are verily the Oft-returning to mercy, the Most Merciful." We used to count how often he would repeat that statement, and we found that he repeated it one hundred times every time.

Musnad Aḥmad, vol. 3, page 332:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Jābir to have said: Whenever the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* left his house, we walked in front of him and left the angels walking behind him.

Musnad Aḥmad, vol. 3, page 379:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Jābir ibn ʿAbdullāh to have said (within a lengthy narration): The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* stood up and his companions stood up with him. They left before him and walked in front of him. He used to say, "Let the angels walk behind me."

51

The meritorious rewards of invoking Allah's blessings upon the Holy Prophet

Sunan al-Dārimī, vol. 2, page 317:

Through his chain of authority, al-Dārimī reports Abū-Ṭalḥah to have said: One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came to us with an extremely cheerful face that we had not seen before. When we asked the reason, he answered, "An angel has just visited me and said, 'Muḥammad! Your Lord says to you: Is it not pleasurable to you to know that if any one of your community invokes My blessing upon you, I will reward him with ten blessings; and if he invokes My salutations upon you, I will reward him with ten salutations?' I said, 'Of course, this is pleasurable to me.'"

Tārīkh Baghdād, vol. 8, page 40:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Abū-Ṭalḥah to have said: One day, I visited the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and noticed that he was more joyful and more pleased than ever before. I asked, "O Allah's Apostle! May Allah accept my father and mother as ransom for you! I have never seen you more joyful and more pleased than this day."

He answered, "O Abū-Ṭalḥah! Why should I not be so? The Archangel Gabriel has just said to me, 'Muḥammad! Your Lord has sent me to convey His word to you: Not one of your community invokes Allah's blessings upon you but Allah rewards him with the same blessings, records for him ten rewards, erases ten of his sins, raises him ten ranks, and takes his invocation to the Divine Throne. Throughout this upward journey, each angel, through whom that invocation passes, will say: Bestow blessings on the one who invoked it in the same way that he invoked Allah's blessings upon Muḥammad.'"

Tārīkh Baghdād, vol. 8, page 381:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Whoever invokes one blessing of Allah upon me, Allah will grant him ten blessings and pardon ten of his sins.

Tārīkh Baghdād, vol. 2, page 250:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports ʿAbdullāh (ibn Masʿūd) to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to have quoted the Archangel Gabriel to have quoted the Archangel Michael to have quoted the Archangel Seraph to have quoted the Exalted Angel to have said that Allah the Almighty recorded in the Preserved Tablet that He told the Exalted Angel to tell the Archangel Seraph to tell the Archangel Michael to tell the Archangel Gabriel to tell the Holy Prophet Muḥammad that whoever invokes Allah's blessings upon him one hundred times in a single day and night, Allah shall reward him with two thousand blessings (for each invocation of blessings upon the Holy Prophet Muḥammad) and shall grant him one thousand of his needs, the least of which is that He shall save him from Hellfire.

52

The Holy Prophet's prayer

Ṣaḥīḥ al-Bukhārī, Book: Night Worship, Chapter: The Holy Prophet's Night Worship:[1]

Through his chain of authority, al-Bukhārī reports al-Mughīrah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* offered prayers for such a long time that his feet (or legs) swelled up. When he was asked about that, he answered, "Should I not wish to be a grateful servant (of Allah)?"

Ṣaḥīḥ al-Bukhārī, Book: Exegesis of the Holy Qur'ān, Chapter: Exegesis of Allah's Saying: "So that Allah may forgive you": [2]

Through his chain of authority, al-Bukhārī reports ʿĀ'ishah to have said: The Prophet of Allah *(peace and blessings of Allah be upon him [and upon his Household])* spent the whole night in worship, so painstakingly that his two feet became swollen. I asked him, "Why are you doing so, O Allah's Messenger, while Allah has forgiven all of your sins; the past and the coming?"

He answered, "Should I not wish to be a grateful servant (of Allah)?"

Ṣaḥīḥ al-Bukhārī, Book: Night Worship, Chapter: Time-Consuming Worship:[3]

Through his chain of authority, al-Bukhārī reports ʿAbdullāh to have said: One night, I offered prayers with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who stood up in prayers for such a long time that I even thought that I should do something wrong; that is, I thought that I should sit down and leave the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* in the posture of standing up alone.

Ṣaḥīḥ al-Bukhārī, Book: Night Worship, Chapter: The Holy Prophet's Night Worship during Ramaḍān and Other Months:[4]

Through his chain of authority, al-Bukhārī reports Abū-Salamah ibn ʿAbd al-Raḥmān to have asked ʿĀ'ishah about the way the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to offer prayers during the month of Ramaḍān. ʿĀ'ishah answered, "In Ramaḍān, as well as the other months of the year, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* did not

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[1] *Kitāb al-tahajjud billayl, bāb qiyām al-nabī*

[2] *Kitāb al-tafsīr, bāb qawluhū taʿālā liyaghfira laka allāhu*

[3] *Kitāb al-tahajjud billayl, bāb ṭūl al-qiyām*

[4] *Kitāb al-tahajjud billayl, bāb qiyām al-nabī billayl fī ramaḍān waghayrihū*

offer more than eleven units of prayer each night. He first offered four units of prayer. Do not ask me how he performed each unit and how long each unit took. He would then offer four more units. Do not ask me how he performed each unit and how long each unit took. He would then offer three more units. One night, I asked him, 'O Allah's Apostle! Will you not take a nap before you restart again and offer the Witr (i.e. one-unit) Prayer?'

He answered, 'O ʿĀ'ishah! My eyes may sleep, but my heart never sleeps.'"

Ṣaḥīḥ al-Bukhārī, Book: Fasting, Chapter: Dedicating Certain Days to Worship:[1]

Through his chain of authority, al-Bukhārī reports ʿAlqamah to have asked ʿĀ'ishah, "Did the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* dedicate certain days to acts of worship?"

She answered, "No, he did not. His acts of worship were uninterruptedly continuous. Which one of you can ever bear what the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* bore regarding worship?"

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 152:

Through his chain of authority, al-Tirmidhī reports Yaʿlā ibn Mumallak to have asked Ummu-Salamah about the method of the Holy Prophet's reading of the Qur'ān and offering of prayers. She answered, "Why do you wish to know about his prayers? He offered prayers and then slept for as much time as he offered prayers. He then offered prayers for as much time as he slept. He then slept for as much time as he offered prayers and repeated this until dawn."

Describing the Holy Prophet's recitation of the Qur'ān, Ummu-Salamah added that he paid much attention to and explained each letter that he recited.

Ṣaḥīḥ al-Tirmidhī, vol. 1, page 90:

Through his chain of authority, al-Tirmidhī reports ʿĀ'ishah to have said: For a whole night, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* very frequently repeated only one verse of the Holy Qur'ān.

Ṣaḥīḥ al-Nassā'ī, vol. 1, page 140:

Through his chain of authority, al-Nassā'ī reports ʿĀṣim ibn Ḍamarah to have asked ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* about the way the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to offer prayers in daylight before performing the obligatory prayer. ʿAlī *(peace of Allah be upon him)* answered, "Who can endure that?"

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[1] *Kitāb al-ṣawm, bāb hal yakhuṣṣu shay'an min al-ayyām*

Ṣaḥīḥ al-Nassā'ī, vol. 1, page 156:
Through his chain of authority, al-Nassā'ī reports Abū-Dharr to have said: One night, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* repeated one verse of the Holy Qur'ān until dawn. The verse read: "*If Thou dost punish them, they are Thy servants: If Thou dost forgive them, Thou art the Exalted in power, the Wise.*"[1]

Musnad Aḥmad, vol. 5, page 400:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Ḥudhayfah to have said: I was with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* at a night during the month of Ramaḍān. He stood up for prayer. When he uttered the exordial statement of prayers, [2] he said it in this form: Allah is the Most Great. He is the Lord of supreme realm, omnipotence, grandeur, and greatness. [3] He then recited Sūrah al-Baqarah (Chapter: The Calf, No. 2), Sūrah al-Nisā' (Chapter: Women, No. 4), and Sūrah Āli-'Imrān (Chapter: The Family of 'Imrān, No. 3) respectively. Whenever he reached a verse of warning, he paused.

He then genuflected, saying, "All glory be to my Lord, the All-great."[4] He repeated this statement so frequently that it consumed the same time that it took him to recite these Qur'ānic chapters.

He then raised his head from the posture of genuflection, stood erect, and said, "May Allah respond to him who praises Him. O our Lord! All praise is due to You."[5] He repeated this statement so frequently that it consumed the same time that took him to recite the Qur'ānic chapters.

He then prostrated himself and said, "All glory be to my Lord, the Most High."[6] He repeated this statement so frequently that it consumed the same time that took him to recite the Qur'ānic chapters.

He then raised his head from the posture of prostration and said, "O Lord, please forgive me."[7] He repeated this statement so frequently that it consumed the same time that took him to recite the Qur'ānic chapters.

He then prostrated again and said, "All glory be to my Lord, the Most High."

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[1] Sūrah al-Mā'idah (no. 5), verse 118.

[2] i.e. the *takbīr* statement: *allāhu-akbaru* (Allah is the Most Great).

[3] *allāhu akbaru dhulmalakūti waljabarūti walkibriyā'i wal'aẓamati*

[4] *subḥāna rabbiya al'aẓimi*

[5] *sami'a allāhu liman ḥamidahū rabbanā laka alḥamdu*

[6] *subḥāna rabbiya al'a'lā*

[7] *rabbi ighfir lī*

He repeated this statement so frequently that it consumed the same time that it took him to recite the Qur'ānic chapters.

He then raised his head from prostration and stood up erect again. He could only offer two units of prayer before Bilāl proclaimed the ritual call for prayer (i.e. *adhān*).

Musnad Aḥmad, vol. 3, page 101:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Anas ibn Mālik to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* made the (congregational) prayers brief, yet in a complete manner.

Musnad Aḥmad, vol. 3, page 173:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Anas ibn Mālik to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* performed the (congregational) prayers in the easiest way, yet completely.

Musnad Aḥmad, vol. 3, page 233:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Anas ibn Mālik to have said: I have never followed any imām[1] (in a congregational prayer) whose prayer was easier and at the same time more perfect than the prayers led by the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).* Sometimes, he *(peace and blessings of Allah be upon him [and upon his Household])* made the congregational prayer brief when he heard the voice of a crying child, because he feared lest the child's mother became distracted from the prayer.

The compiler of this book comments: According to the aforesaid narrations, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* offered very long prayers when he was alone. But when he led congregational prayers, he made them as brief as he could, yet in the most perfect way.

Musnad Aḥmad, vol. 4, page 302:
Through his chain of authority, Aḥmad ibn Ḥanbal reports al-Barā' ibn ʿĀzib to have said that he heard the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* reciting Sūrah al-Tīn (Chapter: the Fig, No. 95) during the Evening Prayer. Al-Barā' added, "I have never heard a voice softer than his."

Kanz al-ʿUmmāl, vol. 1, page 273:
Al-Muttaqī al-Hindī writes down: ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* is reported to have said about this holy Qur'ānic verse: "*O you who are wrapped up in your garments! Rise to pray in the night except a little*:"[2] When this verse was revealed to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, spent the whole night offering prayers so painstakingly that

[1] i.e. a leader of a congregational prayer.

[2] Sūrah al-Muzzammil (no. 73) verses 1 and 2.

his feet swelled up. While offering prayers, he had to raise one foot and put the other and then do the opposite. So, the Archangel Gabriel came to him, carrying this holy verse: "*Ṭā-Hā! We have not revealed the Qur'ān to you that you may be distressed.*"[1] *Ṭā-Hā* means: O Muḥammad! Tread on the ground with both of your feet…

Al-Muttaqī al-Hindī comments: This narration is reported by Ibn Mardawayh.

[1] Sūrah Ṭāhā (no. 20), verses 1 and 2.

53

The Holy Prophet wept while praying and reciting the Holy Qur'ān

Ṣaḥīḥ Abū-Dāwūd, vol. 5, page 91:
Through his chain of authority, Abū-Dāwūd reports Muṭrif on the authority of his father who said: I saw the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* offering a prayer while his chest issued sounds like the whirring of a handmill because of heavy weeping.

Musnad Aḥmad, vol. 1, page 274:
Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh ibn Masʿūd to have said: While I was reciting Sūrah al-Nisā' (Chapter Women; no. 4) before the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, I reached this verse: "*How will it be, then, when We bring from every people a witness and bring you as a witness against these*?"[1] Upon hearing this verse, the Holy Prophet's eyes filled with tears.

Musnad Aḥmad, vol. 1, page 380:
Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, once, ordered me to recite some Qur'ānic verses before him.

Surprisingly, I said, "How come I recite the Qur'ān to you when it was revealed to you?"

He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I love hearing the Qur'ān from others."

So, I started reading some Qur'ānic verses. When I reached this verse: "*How will it be, then, when We bring from every people a witness and bring you as a witness against these*?"

Upon hearing this verse, I saw the Holy Prophet's eyes brimming with tears.

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[1] Verse 41.

54

The Holy Prophet carried adobes to build the Mosque, dust while digging the ditch, and quoted poetic verses

Musnad Aḥmad, vol. 2, page 381:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Abū-Hurayrah to have said: While Muslims were carrying adobes for constructing the Prophet's Mosque, I saw the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* with them. I faced him carrying an adobe on his stomach. Thinking the adobe as too heavy for him, I asked him to hand it over to me. He said, "Carry another one. Abū-Hurayrah! There is no real life except that in the Hereafter."

Mushkil al-Āthār, vol. 4, page 299:
Through his chain of authority, al-Ṭaḥḥāwī reports al-Barā' ibn ʿĀzib to have said: I saw the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* removing dust from the ditch and the hair of his chest was covered with dust. Meanwhile, he was audibly reciting the following poetic verses of ʿAbdullāh ibn Rawāḥah:

O Allah! Had it not been for You,
We would not have been guided
Not given alms nor performed prayers
Please let tranquility descend upon us and
Steady our footsteps when we face the enemy
These people have transgressed against us;
If they force us to abandon our faith, we will always refuse.

Mushkil al-Āthār, vol. 4, page 298:
Through his chain of authority, al-Ṭaḥḥāwī reports Anas ibn Mālik to have said: One chilly morning, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* went out while the Muhājirūn and the Anṣār were digging the ditch with their hands. Upon seeing this scene, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* poetized,

O Allah! Real life is only in the Hereafter
Please forgive the Anṣār and the Muhājirūn[1]

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[1] The Holy Qur'ān reads, "*And We have not taught him (Muḥammad) poetry, nor is it meet for him.* (Sūrah Yāsīn, verse 69)" It does not beseem the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* to compose or say poetic

Answering him, they raised their voices with this poetic verse:

We who have sworn allegiance to Muḥammad
We will fight defending him as long as we live

Mushkil al-Āthār, vol. 4, page 299:
Through his chain of authority, al-Ṭaḥḥāwī reports Jundub to have said: We were with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* in one of his campaigns when his finger bled. He recited the following verse:

You are only a finger that has bled
Whatever you face is for the sake of Allah

Sunan al-Bayhaqī, vol. 7, page 43:
Through his chain of authority, al-Bayhaqī reports ʿĀ'ishah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* never composed any poetic verse except this one:

Take a favorable view of what you desire, and it will happen;
Things are rarely considered real unless they come to pass

ʿĀ'ishah added: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* made a little change in this poetic verse so that it would not be a true poetic verse.

The compiler of the book comments: In the previous section on the Holy Prophet's bravery, it is mentioned that he *(peace and blessings of Allah be upon him and his Household)* repeated the following words, which are similar to a poetic verse, on the day of the Battle of Ḥunayn:

I am the Prophet beyond doubt
I am the son of ʿAbd al-Muṭṭalib

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verses. Therefore, these verses cannot be considered poetry according to the rules of Arabic poetry, because, though they may rhyme in their original language, they are not compatible with the Arabic meter. The Holy Prophet *(peace and blessings of Allah be upon him and his Household)* avoided uttering any poetic verse. It is reported that when he quoted a poetic verse, he changed the sequence of its words so that it would not seem like poetry. For these reasons, the author of the book from which these verses are quoted might have mistakenly changed the order of the words in these verses, because some of them seem to be metered and rhymed. [*Translator*]

55

The Holy Prophet placed his trust in Allah

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: His Trust in Allah:[1]

Through his chain of authority, Muslim reports Jābir ibn ʿAbdullāh as saying: Participating in a military campaign led by the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* before the campaign of Najd, we joined him in a bushy valley. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* sat under a tree and hung his sword on one of its branches. His companions scattered in the valley seeking trees to sit in their shade [leaving him alone].

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then related the following incident: While I was asleep under that tree, a man came towards me and took my sword. I opened my eyes and found him standing beside my head with the sword unsheathed in his hand.

He immediately said, "Who can now protect you from me?"

I said, "Allah."

Upon hearing this word, the man sheathed the sword and sat with me.

However, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* pardoned the man and did not punish him.

The compiler of the book comments: Al-Nawawī, in *Riyāḍ al-Ṣāliḥīn*, *Chapter: Tribulations and Trust in Allah* (*al-fitan wa'l-tawakkul*), reports Jābir ibn ʿAbdullāh to have said: We were with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* in Dhāt al-Riqāʿ when we passed by a shady tree. We left it for the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* so that he could rest in its shade.

Immediately, a polytheist came toward him, took his sword which was hanging on the tree, and threatened him, saying, "Do you now fear me?"

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered, "No, I do not."

The man asked, "Who can protect you from me now?"

"Allah," the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered…

(Al-Nawawī adds:) According to another narration that is reported by Abū-Bakr al-Ismāʿīlī in his book of *al-Ṣaḥīḥ*, when the man asked, "Who will

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[1] *kitāb al-faḍā'il bāb tawakkuluhū ʿalā allāh*

protect you from me," and the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Allah will," the sword immediately fell down from the man's hand.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took the sword and said to the man, "Now, who will protect you from me?"

The man begged the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, saying, "You are the best of avengers!"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You should now bear witness that there is no god but Allah and that I am His messenger."

The man refused, saying, "No, I do not. Rather, I give you my word that I will never fight against you and will never support any people who fight you."

Immediately, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* released him.

When the man joined his companions, he said, "I have just met the best of all people."

56

The Holy Prophet, the most sagacious, consulted his companions

Allah the Almighty says in the Holy Qur'ān, "*And take counsel with them in the affair; then, when you have decided, place your trust in Allah.* (Sūrah Āl-ʿImrān 3/159)"

Sunan al-Bayhaqī, vo. 7, page 45:

Through his chain of authority, al-Bayhaqī reports Abū-Hurayrah to have said: I have never seen any person take counsel with his companions more than the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* used to do.

Ḥilyat al-Awliyā', vol. 4, page 26:

Through his chain of authority, Abū-Naʿīm al-Iṣfahānī reports Wahab ibn Munabbih to have said: In all of the seventy-one books that I have read, I found this statement: If the sagacity that Allah the Almighty and All-majestic has given to all His creatures since creation is compared to the sagacity He gave Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*, it will not equal more than a single pebble out of the sands of the entire world. Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* is indeed the most sagacious and most intelligent of all people...

57

The Holy Prophet's lifestyle and asceticism

Ṣaḥīḥ al-Bukhārī, Book: Sales, Chapter: The Holy Prophet purchased food on credit:[1]

Through his chain of authority, al-Bukhārī reports Anas ibn Mālik to have said: I carried to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* some loaves of barley bread and some fetid fat, which he had bought from a Jew after he had mortgaged his armor with him. I heard him saying, "This evening, the family of Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* had nothing to eat; neither a ṣāʿ of wheat nor a ṣāʿ of grains."

At that time, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was responsible for providing for nine women.

Ṣaḥīḥ al-Bukhārī, Book: Donation, Ḥadīth No. 2:[2]

Through his chain of authority, al-Bukhārī reports ʿĀ'ishah to have said to ʿUrwah, her sister's son, "Many times, two whole months passed before any fire for cooking was kindled in the Holy Prophet's house."

ʿUrwah asked, "O Aunt! What was your food during these days?"

ʿĀ'ishah answered, "We lived on the black nourishments: dates and water. However, our neighbors, who were from the Anṣār, used to gift some of their milk which the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to distribute among us."

Ṣaḥīḥ al-Bukhārī, Book: Jihad and Campaigns; Chapter: Rumor on the Holy Prophet's armor:[3]

Through his chain of authority, al-Bukhārī reports ʿĀ'ishah to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* passed away, his armor was mortgaged with a Jew for thirty measures of barley.

Ṣaḥīḥ al-Bukhārī, Book: Foods, Ḥadīth No. 2: [4]

Through his chain of authority, al-Bukhārī reports Abū-Hurayrah to have said: The family of Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* never ate their fill for three consecutive days until he passed away.

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[1] *Kitāb al-buyūʿ bāb sharā' al-nabiyyi bi'l-nasī'ah*

[2] *Kitāb al-hibah*

[3] *Kitāb al-jihād wa'l-siyar, bāb mā qīla fī dirʿ al-nabiyy*

[4] *Kitāb al-aṭʿimah*

Ṣaḥīḥ al-Bukhārī, Book: Foods, Chapter: Fine Bread: (1)
Through his chain of authority, al-Bukhārī reports Qutādah to have said: We were with Anas ibn Mālik who had hosted the baker who used to bake bread for the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* The baker said, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* never ate fine bread or [the meat of] grilled ewe until he met Almighty Allah."

Ṣaḥīḥ al-Bukhārī, Book: Foods, Chapter: Fine Bread:
Through his chain of authority, al-Bukhārī reports Qutādah to have quoted Anas ibn Mālik as saying, "I have never seen the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* eat from a bowl. He never ate fine bread and never sat at a dining table."

Qutādah was asked, "How did the Holy Prophet and his dependants eat?"

He answered, "They used to eat on rugs."

Ṣaḥīḥ al-Bukhārī, Book: Foods, Chapter: The Food of the Holy Prophet and His Companions: (2)
Through his chain of authority, al-Bukhārī reports Abū-Ḥāzim to have said that he asked Sahl ibn Sa'd whether the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ever ate sieved wheat.

Sahl answered, "No one has ever seen the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* eat sieved wheat since Allah sent him as His prophet until he passed away."

"Did you have sieves during the lifetime of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*?" Abū-Ḥāzim asked.

Sahl answered, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* never looked at a sieve since Allah Almighty sent him as His prophet up to his passing away."

Abū-Ḥāzim further asked, "How did you eat barley while it was not sieved?"

Sahl answered, "We used to grind it and then puff it. We would then eat the amount that remained."

Ṣaḥīḥ al-Bukhārī, Book: Foods, Chapter: The Food of the Holy Prophet and His Companions:
Through his chain of authority, al-Bukhārī reports that Abū-Hurayrah passed by a group of people who were eating the meat of a grilled ewe. They invited him to their food, but he refused and said, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* left this world while he never ate his fill of barley bread."

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(1) *Kitāb al-aṭ'imah bāb al-khubz al-muraqqaq*

(2) *Kitāb al-aṭ'imah, bāb mā kāna al-nabiyyu wa-aṣḥābuhū ya'kulūn*

Ṣaḥīḥ al-Bukhārī, Book: Fine Foods, Chapter: Merits of Poverty:[1]
Through his chain of authority, al-Bukhārī reports ʿĀ'ishah to have said: The family of Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* never ate two meals in one day unless one of these meals was dates.

Ṣaḥīḥ al-Bukhārī, Book: Fine Foods, Chapter: Merits of Poverty:
Through his chain of authority, al-Bukhārī reports Abū-Hurayrah to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying in prayer: "O Allah! Please, provide the family of Muḥammad with sustenance."

Ṣaḥīḥ al-Bukhārī, Book: Fine Foods, Chapter: Merits of Poverty:
Through his chain of authority, al-Bukhārī reports ʿĀ'ishah to have said, "The bed of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* was made of skin stuffed with fiber."

Ṣaḥīḥ Muslim, Book: Asceticism, Chapter: "Do not enter the houses of those who were unjust…":[2]
Through his chain of authority, Muslim reports ʿĀ'ishah, the Holy Prophet's wife, to have said, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* departed this life while he never ate his fill of bread and oil twice on the same day."

Ṣaḥīḥ Muslim, Book: Asceticism, Chapter: "Do not enter the houses of those who were unjust…":
Through his chain of authority, Muslim reports ʿĀ'ishah to have said, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* departed this life while we had not eaten our fill of the two black foods: i.e. dates and water."

Ṣaḥīḥ Muslim, Book: Asceticism, Chapter: "Do not enter the houses of those who were unjust…" :
Through his chain of authority, Muslim reports Sammāk to have said that he heard al-Nuʿmān ibn Bashīr saying: You can all have food and drink whenever you need. Can't you? I have seen your Prophet *(peace and blessings of Allah be upon him [and upon his Household])* fail to find even the worst kind of dates to keep himself barely alive.

Ṣaḥīḥ al-Bukhārī, Book: Dresses and Adornment, Chapter: Modest Dress: [3]
Through his chain of authority, al-Bukhārī reports ʿĀ'ishah to have said: The cushion on which the Holy Prophet *(peace and blessings of Allah be upon him [and upon his*

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[1] *Kitāb al-riqāq, bāb faḍl al-faqr*

[2] *Kitāb al-zuhd, bāb "lā tadkhulū masākina alladhīna ẓalamū"*

[3] *Kitāb al-libās wa'l-zīnah, bāb al-tawāḍuʿ fi'l-libās*

Household]) used to lean was made of skin stuffed with fiber.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 57:
Through his chain of authority, al-Tirmidhī reports ʿAbdullāh ibn ʿAbbās to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to spend many consecutive nights without eating anything. His family members also did not get anything to eat. Very frequently, they ate nothing but barley bread.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 59:
Through his chain of authority, al-Tirmidhī reports Abū-Ṭalḥah to have said: One day, we complained of hungerto the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and showed that we had tied a stone on our bellies. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* raised his dress and we saw two stones tied to control hunger.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 77:
Through his chain of authority, al-Tirmidhī reports Anas to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: "Verily, I have been extremely hurt for the sake of Allah while one like me must not be hurt; and I have been extremely terrorized for the sake of Allah while one like me must not be terrorized. I, along with Bilāl, lived for thirty days and nights without finding anything to eat like ordinary people except very little food that even Bilāl could not hide under his armpit."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 60:
Through his chain of authority, al-Tirmidhī reports ʿAbdullāh [ibn Masʿūd] to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* slept on rough straw mats that left marks on his body. We offered to bring him a bed to sleep on. He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I have nothing to do with worldly luxuries. In this word, I am only like a rider who takes a journey on a hot summer day and then sits in the shade of a tree for a short while and then leaves it behind."

Al-Tirmidhī comments: This ḥadīth (Prophetic tradition) is authentic and its chain of authority is acceptable.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 56:
Through his chain of authority, al-Tirmidhī reports Abū-Umāmah to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: "My Lord offered to turn the desert of Makkah into gold for me. Yet, I answered, 'No, my Lord! Let me eat my fill one day and feel hungry another day. [He repeated this statement three times] When I will feel hungry, I will beseech and remember You; and when I find something to eat, I will thank and praise You.'"

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 57:
Through his chain of authority, al-Tirmidhī reports Anas to have said, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* never saved food for the next day."

Sunan Ibn Mājah, Book: Asceticism, page 316:
Through his chain of authority, Ibn Mājah reports Abū-Hurayrah to have said: A hot food was once brought to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who ate from it and said upon finishing, "All praise be to Allah. No hot food has entered my stomach for a very long time."

Sunan Ibn Mājah, Book: Asceticism, page 316:
Through his chain of authority, Ibn Mājah reports Khālid ibn ʿUmayr to have said: ʿUtbah ibn Ghazwān delivered a speech from the pulpit, saying "I was one of seven persons who, along with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, had nothing to eat except the leaves of trees that wounded the corners of our mouths."

Sunan Ibn Mājah, Book: Foods, page 247:
Through his chain of authority, Ibn Mājah reports Ummu-Ayman to have said that she sieved a little flour, baked it, and offered it to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who asked, "What is this?"

She said, "This is a meal that we usually make in our homeland. I wanted to make some bread of it for you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Take it back and then knead it."

Sunan Ibn Mājah, Book: Foods, page 247:
Through his chain of authority, Ibn Mājah reports Anas ibn Mālik to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* used to put on woolen clothes and wear stitched sandals. He also used to wear tough clothes and eat barley [that could not be digested without a drink of water taken with it].

Sunan Ibn Mājah, Book: Asceticism, page 316:
Through his chain of authority, Ibn Mājah reports ʿAbdullāh ibn ʿUmar to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* passed by us while we were trying to reconstruct a reed wall.

"What are you doing?" he asked.

"This is a wall that is about to fall, and we are trying to fix it," we said.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented, "The matter [of death] is still quicker than this."

Musnad Aḥmad, vol. 3, page 300:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Jābir ibn ʿAbdullāh to have said: For three days, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and his companions did not stop digging the ditch without eating anything. The companions said, "O Allah's Apostle! We are facing a hard rock here."

He suggested, "Sprinkle water on it."

When they did, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came to them, took the mattock and said, "In the Name of Allah." He struck the rock three times and it turned into a dune.

I—Jābir—had a glance at the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and noticed that he had tied a rock on his stomach [to control hunger].

Musnad Aḥmad, vol. 3, page 301:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Jābir ibn ʿAbdullāh to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and his companions dag the ditch, they were exposed to such extreme fatigue due to hunger that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* tied a rock on his stomach.

Musnad Aḥmad, vol. 4, page 150:
Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh ibn ʿAbbās to have said that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* turned his face towards Mount Uḥud and said, "I swear by Him Who grasps Muḥammad's soul in His Hand, I will not be pleased if this mountain is turned into gold for the family of Muḥammad so that I can spend it for Allah's sake. Rather, I should die without leaving even two coins of gold from it, unless the two coins are used in repaying my debt."

Thus, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* departed this life without leaving a single golden coin, or silver coin, or a slave, or a bondmaid; rather, he left his armor mortgaged with a Jew for thirty measures of barley.

Musnad Aḥmad, vol. 6, page 104:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Mūsā ibn Jubayr on the authority of Abū-Umāmah ibn Sahl who said: One day, ʿUrwah ibn al-Zubayr and I visited ʿĀ'ishah, who said to us, "One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was ailing, so he ordered me to distribute the six [or seven, according to Mūsā's report] dinars (i.e. golden coins) among the beneficiaries. However, because I was preoccupied with his ailment, I forgot to give out these dinars. When he was restored to health,

he asked me what I had done with those coins. I answered that I was preoccupied; therefore, I did not have time to give them out. He immediately asked me to bring the dinars. When I did, he lined them up in the palm of his hand and said, 'What would the Prophet of Allah do if he meets Allah while these coins are still with him?'"

The compiler of the book comments: This tradition has been earlier mentioned in *Section 48: The Holy Prophet never committed sins and always hurried to distribute the public treasury amongst the beneficiaries*.

Ḥilyat al-Awliyā', vol. 8, page 128:

Through his chain of authority, Abū-Naʿīm reports ʿAbdullāh ibn ʿAbbās to have said: One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came to us carrying a piece of gold. He said to ʿAbdullāh ibn ʿUmar, "How should Muḥammad answer his Lord while he is still having this golden piece with him?" So, he *(peace and blessings of Allah be upon him [and upon his Household])* distributed it amongst the poor before he left us. He then instructed, "It will not please me if the companions of Muḥammad should have gold as much as this mountain (of Uḥud) to spend it in the way of Allah, but they leave one coin of it behind them."

ʿAbdullāh ibn ʿAbbās commented: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* departed this life, he did not have in possession anything, be it a single golden coin, a single silver coin, a servant, or a bondmaid. Rather, he left his armor mortgaged with a Jew for thirty measures of barley that he ate and provided for his dependants.

Ḥilyat al-Awliyā', vol. 7, page 262:

Through his chain of authority, Abū-Naʿīm reports Zayd ibn Thābit to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to sleep on a rough straw mat that left marks on his side. Upon seeing this, ʿĀ'ishah said, "O Allah's Apostle! Khosrow (the Persian emperor) and Caesar (the Roman emperor) are enjoying great kingdoms, while you—the Apostle of Allah— have nothing. You sleep on rough beds and putting on modest clothes."

Answering her, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "'ʿĀ'ishah! If I wish, mountains will turn into gold for me. The Archangel Gabriel brought the keys to the hoards of this world, but I refused to take them. Now raise the edge of this mat."

When she did, she found heavy golden bars under each corner of the mat.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Look at these golden bars, ʿĀ'ishah! You should know that this world is not worth even the amount of a wing of a bug in the sight of Allah."

The bars were then returned.

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 114:

Through his chain of authority, Ibn Saʿd reports Anas ibn Mālik to have said: One day, Lady Fāṭimah *(peace of Allah be upon her)* brought a piece of bread for her father, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. "What is this, Fāṭimah?" he asked.

"This is a piece of bread that I could not eat without offering a piece of it to you," she said.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Behold! This is the first food that enters your father's mouth in three days."

Al-Ṭabaqāt al-Kubrā, vol. 1, part 2, page 115:

Through his chain of authority, Ibn Saʿd reports (Imam) al-Ḥasan ibn ʿAlī *(peace of Allah be upon both of them)* to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said in one of his speeches: By Allah, the family of Muḥammad did not possess the least measure of food this evening, although they are nine houses."

(Imam) al-Ḥasan *(peace of Allah be upon him)* commented: By Allah, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* did not say so out of complaint against the sustenance of Allah; rather, he only wanted his people to follow his example.

Tārīkh Baghdād, vol. 11, page 102:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports ʿĀ'ishah to have said: A woman from the Anṣār visited me and noticed that the bed of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was a folded mantle. She hurried to her house and brought a bed stuffed with wool.

When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came to me, he asked, "What is this, ʿĀ'ishah?"

I explained, "A woman from the Anṣār visited me and saw your bed. When she returned home, she brought this bed for you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* refused the gift and said, "Return it to her."

However, I did not respond because I liked such a bed to be a part of my furniture.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered me three times to give it back to the woman. He added, "Be it known to you, ʿĀ'ishah! By Allah, If I wish, Allah will turn all mountains into gold and silver for me."

Tārīkh Baghdād, vol. 14, page 315:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Anas ibn Mālik to have said: Three grilled birds were gifted to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who ate one of them and asked his servant to remove the two others. The next morning, the servant served the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* with the other birds.

"What are these?" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"These are the two birds that you asked me to remove last night," the servant answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "I have warned you against saving any food for the next day. Allah the Almighty always provides nourishment for the next day."

Al-Durr al-Manthūr, Exegesis of Sūrah al-Aḥqāf:

Explaining this holy Qur'ānic verse, "*Therefore bear patiently as did the messengers endowed with constancy bear with patience*," [1] al-Suyūṭī reports: Ibn Abī-Ḥātim and al-Daylamī reported ʿĀ'ishah to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* observed fasting for three days without finding any food to break his fast with. On the third day, he said to me, "ʿĀ'ishah! This world must not be enjoyed by Muḥammad and Muḥammad's Household. ʿĀ'ishah! Allah did not expect the messengers, endowed with constancy, not to bear the tribulations of this world patiently and refrain from its pleasures. He then did the same with me and expected what He expected from all the messengers. He thus said to me, '*Bear patiently as did the messengers endowed with constancy bear with patience.*' By Allah, I shall certainly be as patient as I can. There is no power except with Allah."

[1] Sūrah al-Aḥqāf (no. 46), verse 35.

58

Tribulations borne patiently are doubly rewarded for the Holy Prophet

Sunan Ibn Mājah, Book: Tribulations, page 300:

Through his chain of authority, Ibn Mājah reports Abū-Saʿīd al-Khidrī to have said: I once visited the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* during one of his ailments. I put my hand on the blanket and felt the heat of his body due to fever. I said, "O Allah's Apostle! This fever is too much!"

He answered, "We, the prophets, are such. Tribulations are doubled for us and rewards for bearing these tribulations with patience are also doubled for us."

"O Allah's Apostle!" I probed. "Who are the most afflicted with tribulations?"

"The prophets," he answered.

"Who is next?" I asked.

He answered, "Then come the righteous people. They are tested with such extreme poverty that they cannot find more than a mantle to put on their bodies. However, they are as happy in their poverty as you, the ordinary people, feel happy in luxury."

Mushkil al-Āthār, vol. 3, page 63:

Through his chain of authority, al-Ṭaḥḥāwī reports ʿAbdullāh ibn Masʿūd to have said: I visited the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and found him terribly ill. I put my hand on his body and he was extremely feverish. I said, "O Allah's Apostle! Your fever is extremely intense."

He answered, "Yes, it is. My ailment is twice as much as yours, the ordinary people."

I said, "So, you should be rewarded twice as much as we are."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented, "Allah will pardon the sins of any Muslim afflicted with harm due to an ailment or something else, and wear them away just as a tree wears away its leaves."

Mushkil al-Āthār, vol. 3, page 64:

Through his chain of authority, al-Ṭaḥḥāwī reports ʿĀ'ishah to have said: One day, an ailment troubled the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* so severely that he was extremely restless, turning from one side to the other on his bed. I said to him, "O Allah's Prophet! If one of us did what you are doing, you will be angry with him."

He answered, "True faithful believers always face intense tribulations. Whatever misfortune or pain befalls a believer, Allah will raise him one rank for bearing up that pain patiently and will erase one of his sins."

Al-Āthār, page 145:

Through his chain of authority, al-Shaybānī reports Ibrāhīm to have said that ʿUmar put his hand on the body of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who was terribly feverish. ʿUmar said, "How can such fever attack you while you are the Apostle of Allah?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "When fever attacks me, it affects me intensely. The Prophet of this nation is affected with tribulations more intense than all others. After him, tribulations attack the most righteous people. This was also applicable to the prophets and nations that existed before you."

59

The Angel of Death seeks the permission only of the Holy Prophet

Kanz al-ʿUmmāl, vol. 4, page 54:

Al-Muttaqī al-Hindī writes down: ʿAlī *(peace of Allah be upon him)* is reported to have said: Three days before the passing away of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])*, Allah sent Archangel Gabriel to him, saying, "O Aḥmad! Allah the Almighty and All-majestic has sent me to you honoring and giving preference to you over all others. This is only for you. He thus asks you, although He knows all things better than you do how you are?'" Gabriel said, "Aḥmad! The Angel of Death is asking your permission. He has never sought permission from any human being before you and he will never do so from any one after you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "I give him permission."

So, the Angel of Death came…

When the Holy Prophet's passing away was declared, people came to offer condolences. Among them, there came a person whose voice could be heard but he could not be seen. He said, "Peace and Allah's mercy and blessings be upon you, O the Prophet's Household! Allah is the most excellent condolence for all misfortunes. He is the best substitute for every person passing away and He is the best of what is left by every bygone. So, place your trust in Allah and hope from none except Him. Verily, a truly deprived one is he who is deprived of Allah's rewards, and a truly afflicted one is he who is divested of His compensation. Peace be upon you."

When the man left, ʿAlī *(peace of Allah be upon him)* asked, "Did you know him?"

"No, we did not," they answered.

ʿAlī *(peace of Allah be upon him)* said, "He was al-Khaḍir."

The author comments: This tradition is reported by al-ʿAdanī, Ibn Saʿd, and al-Bayhaqī in *Dalāʾil al-Nubuwwah*.

Al-Ṭabaqāt al-Kubrā, vol. 2, part 2, page 48:

Through his chain of authority, Ibn Saʿd reports Jaʿfar ibn Muḥammad on the authority of his father as saying: Three days before the end of the Holy Prophet's lifetime, the Archangel Gabriel came to him and said, "Aḥmad! Allah has sent me to you because He honors and prefers you over all others. Although He knows the answer better than you do, He asks, 'How are you

now?'"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "O Gabriel! I am depressed and I am agonized."

The next day, the Archangel came again to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said, "Aḥmad! Allah has sent me to you because He honors and prefers you over all others. Although He knows the answer better than you do, He asks, 'How are you now?'"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "O Gabriel! I am depressed and I am agonized."

On the third day, the Archangel came again accompanied by the Angel of Death along with another archangel, named Ismā'īl, who lives in the air; he has neither gone up nor come down to the earth since the creation of the earth. This archangel was followed by seventy thousand angels each leading seventy thousand. Preceding all these angels, the Archangel Gabriel spoke, "Aḥmad! Allah has sent me to you because He honors and prefers you over all others. Although He knows the answer better than you do, He asks, 'How are you now?'"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "O Gabriel! I am depressed and I am agonized."

The Angel of Death then asked permission to come and take the soul of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* Transmitting this permission, the Archangel Gabriel said to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "Aḥmad! The Angel of Death is asking permission to come to you. He has never sought the permission of any human being before you and he will never ask it from any one after you."

"Let him in," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* responded.

The Angel of Death entered, stood before the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said, "O Allah's Apostle! O Aḥmad! Allah has sent me to you and ordered me to obey you in whatever you say. If you order me to take your soul, I will do; but if you order me not to, I will obey you."

"Will you, O Angel of Death?" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

The Angel of Death answered, "I have been ordered to obey you in whatever you say."

The Archangel Gabriel intruded, "Aḥmad! Verily, Allah is eager to see you."

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to the Angel of Death, "Go ahead, O Angel of Death, and do what you have been

ordered to do."

The Archangel Gabriel said, "Peace be upon you, O Allah's Apostle! This is the last step I place on this earth, because you were my destination."

Thus, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* passed away.

When people gathered to offer condolence, among them came a person whose voice could be heard but he could not be seen. He said, "Peace and Allah's mercy and blessings be upon you, O the Prophet's Household! '*Every soul shall taste death, and you shall only be paid fully your reward on the Day of Resurrection*.'[1] Allah is the most excellent condolence for all misfortunes. He is the best substitute for every person passing away and He is the best of what is left by every bygone. So, place your trust in Allah and hope from none except Him. Verily, truly deprived is he who is deprived of Allah's rewards, and truly afflicted is he who is divested of His compensation. Peace and Allah's mercy and blessings be upon you."

[1] The Holy Qur'ān, Sūrah Āl-ʿImrān, verse 185.

60

Allah Almighty was the first to invoke His blessings upon the Holy Prophet after his passing away

Ḥilyat al-Awliyā', vol. 4, page 77:

Through his chain of authority, Abū-Naʿīm reports Jābir ibn ʿAbdullāh al-Anṣārī and ʿAbdullāh ibn ʿAbbās to have said: The last Qur'ānic chapter revealed to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was Sūrah al-Naṣr (no. 110). When this Sūrah was revealed… ʿAlī *(peace of Allah be upon him)* said, "O Allah's Apostle! Who should bathe your body? How should we enshroud you? Who should offer the Deceased Prayer on your body? And who should carry your body to the grave?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "O ʿAlī! As for bathing my body, you should bathe it and Ibn ʿAbbās should hand water over to you. The third of you will be Archangel Gabriel. When you finish bathing my body, you should then enshroud me in three new dresses. The Archangel Gabriel will bring the perfumed material from Paradise to be placed on my body. When you put me on the coffin, you should carry my body to the Mosque and leave me. From above His Throne, the Almighty and All-exalted Lord will be the first to invoke His blessings upon me. Then, Gabriel, Michael, and Seraph will offer prayers on my dead body respectively, followed by groups of angels. After that, you should stand up in lines and offer prayers. None should leave my body behind him…"

The Holy Prophet's soul was taken. So, ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* bathed the Holy Prophet's dead body while ʿAbdullāh ibn ʿAbbās handed water over to him and the Archangel Gabriel was with them. The body was then enshrouded with three new dresses and carried on a coffin to the Mosque where the body was placed and left alone. The first to invoke His blessings on the Holy Prophet's dead body was the All-exalted and All-holy Lord from above His Throne. Then came the turn of the archangels Gabriel, Michael, and Seraph respectively, followed by the angels in groups.

ʿAlī *(peace of Allah be upon him)* said: Verily, we could hear sounds of humming in the Mosque but we could not see anyone. We also heard a caller, saying, "May Allah have mercy upon you all! Enter and offer prayers on the body of your Prophet." Responding to the call, we entered the Mosque and stood up in rows just as the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had instructed us. Following Archangel Gabriel, we raised our voices with the statement of *allāhu-akbar* (Allah is the Most Great; the prefatory statement

of prayers) and offered prayers on the Holy Prophet's body. None of us left the body behind him.

ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* entered the tomb… etc.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 60:

Through his chain of authority, al-Ḥākim reports ʿAbdullāh ibn Masʿūd to have said: When the ailment of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* reached its most intense state, we asked him, "Who should offer the ritual prayer on your body, O Allah's Apostle?"

He wept and so did we. He *(peace and blessings of Allah be upon him [and upon his Household])* then said, "Slow down! May Allah forgive you all and reward you excellently on behalf of His Prophet! When you finish bathing and enshrouding my dead body, you should place it at the edge of the grave and leave it for a while. The first to offer the ritual prayer on my dead body will be my two intimate friends, Gabriel and Michael, followed by Seraph and the Angel of Death, along with troops of angels. As for you, the first to offer the ritual prayer should be men from my household followed by their women. You may then enter and offer your prayers in groups and individually…"

61

The Holy Prophet's body had a special smell during his lifetime and after his death,

Musnad Aḥmad, vol. 1, page 260:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh ibn ʿAbbās to have said: When the people gathered to perform the ritual bathing of the Holy Prophet's dead body, none was in that house except his family members and relatives; namely, al-ʿAbbās ibn ʿAbd al-Muṭṭalib his uncle, ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*, al-Faḍl ibn al-ʿAbbās, Qutham ibn al-ʿAbbās his cousins, Usāmah ibn Zayd ibn Ḥārithah, and Ṣāliḥ, Zayd's (manumitted) servant.

Just before they began, Aws ibn Khawalī al-Anṣārī, a man from the Banū-ʿAwf ibn al-Khazraj tribe, a veteran of the Battle of Badr, called at ʿAlī ibn Abī-Ṭālib from behind the door, saying, "ʿAlī, I beseech you in the name of Allah and in the name of our share from His Apostle to let me in."

Responding to him, ʿAlī *(peace of Allah be upon him)* allowed him in. The man was thus present in the ritually bathing the body of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* although he did not participate in it.

ʿAlī *(peace of Allah be upon him)* then leaned the body on his chest while the shirt was still on the body. Al-ʿAbbās and his two sons ʿAbdullāh and Qutham helped ʿAlī *(peace of Allah be upon him)* turn over the body while washing it. Usāmah ibn Zayd and Ṣāliḥ his servant helped hand over water to him.

ʿAlī *(peace of Allah be upon him)* noticed that the Holy Prophet's body was so pure and clean, unlike the other dead bodies; he therefore declared, "May my father and mother be ransom for you, O Allah's Apostle! You always smell sweet in life and after your death."

When they finished washing the body with water and leaves of lotus jujube, they dried it up and completed the rituals. They then dressed the body with three dresses; two white ones and one wrap.

Al-ʿAbbās then called two men and said, "One of you should go to Abū-ʿUbaydah al-Jarrāḥ—who used to build tombs in al-Madīnah—and the other should go to Abū-Ṭalḥah ibn Sahl al-Anṣārī, the grave digger."

When the two men left, al-ʿAbbās prayed, "O Allah! Please choose the best of these two men for digging the grave of Your Apostle."

One of the two men could not find Abū-ʿUbaydah, while the other found Abū-Ṭalḥah and came back in his company. So, Abū-Ṭalḥah dug the grave

of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*.

Mustadrak al-Ṣaḥīḥayn, vol. 1, page 362:

Through his chain of authority, al-Ḥākim reports ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* to have said: When I bathed the body of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, I could not find anything usually found in dead bodies. He was pure and sweet-smelling during his lifetime and after his death.

Al-Ṭabaqāt al-Kubrā, vol. 2, part 2, page 63:

Through many chains of authority, Ibn Saʿd reports Saʿīd ibn al-Musayyab to have said: When ʿAlī bathed the body of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he could not find anything usually found in dead bodies. He said, "May my father and mother be ransom for you! You are pure, in your life and after your death."

The compiler of this book comments: Too many are the narrations that hold the same content. Yet, the aforesaid ones are sufficient.

62

The angles come down to the tomb of the Holy Prophet each day; the merits of visiting the Holy Prophet's blessed tomb

Sunan al-Dārimī, vol. 1, page 44:

Through his chain of authority, al-Dārimī reports Nabīh ibn Wahab to have said that Kaʿb, once, visited ʿĀ'ishah and the two talked about the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. Kaʿb said, "Each day, seventy thousand angels come down from the skies and surround the tomb of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. They flap their wings and invoke Allah's blessings upon him. In the evening, they return so as to allow other angels of the same number to do the same. When the earth will be rent asunder, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* will come out surrounded by seventy thousand angels who will accompany him in procession."

Kanz al-ʿUmmāl, vol. 8, page 99:

[The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] Whoever undertakes the ritual Ḥajj Pilgrimage and visits my tomb will be as if he has visited me during my lifetime.

Al-Muttaqī al-Hindī comments: This tradition is reported by al-Ṭabarānī and al-Bayhaqī on the authority of ʿAbdullāh ibn ʿUmar.

Kanz al-ʿUmmāl, vol. 8, page 99:

[The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] Whoever visits my tomb, will be incumbently granted my intercession.

Al-Muttaqī al-Hindī comments: This tradition is reported by Ibn ʿAdī and al-Bayhaqī on the authority of ʿAbdullāh ibn ʿUmar.

Kanz al-ʿUmmāl, vol. 8, page 99:

[The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] Whoever visits my tomb in al-Madīnah with pure intention, I will testify (intercede) for him on the Day of Resurrection.

Al-Muttaqī al-Hindī comments: This tradition is reported by al-Bayhaqī on the authority of Anas ibn Mālik.

Majmaʿ al-Zawā'id, vol. 3, page 2:

Al-Haythamī reports ʿAbdullāh ibn ʿUmar to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Whoever comes to my tomb to visit me having no other purpose besides that, it will be my duty to intercede for him on the Day of Resurrection.

Al-Haythamī comments: This tradition is reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* and *al-Muʿjam al-Kabīr*.

63

The Holy Prophet's Paradisiacal Pond (al-Kawthar), position of great glory, and marriage to Khadījah, Mary the daughter of ʿImrān, Āsiyah Pharaoh's wife, and the sister of Moses in Paradise

Ṣaḥīḥ Muslim, Book: Prayer, Chapter: The proof of the Basmalah being a Qur'ānic verse:[1]

Through his chain of authority, Muslim reports Anas ibn Mālik to have said: One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was present with us when he took a small nap. On waking up, he raised his head with a smile. "O Allah's Apostle!" we asked. "What does this smile mean?"

He *(peace and blessings of Allah be upon him [and upon his Household])* said, "A Qur'ānic chapter (i.e. Sūrah) has been just revealed to me."

Reciting the Sūrah, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: "*In the Name of Allah; the All-beneficent, the All-merciful. To you have We granted the Pond of Abundance (al-Kawthar). Therefore, to your Lord turn in Prayer and Sacrifice. For he who hates you, will be heirless.* (Sūrah al-Kawthar, no. 108)"

He *(peace and blessings of Allah be upon him [and upon his Household])* then asked us, "Do you know what al-Kawthar is?"

"Allah and His Apostle know better," we answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* explained, "Al-Kawthar is a river which I was promised by my Lord the Almighty and All-majestic. It comprises of abundance. More precisely, it is a pond that my nation will join me on the Day of Resurrection. Its vessels are as many as stars. Suddenly, some of the people of my nation shall be driven away from it. I will say, 'O Lord! This one belonged to my nation!' Yet, I will be answered, 'You do not know what happened after your passing away!'"

Ṣaḥīḥ Muslim, Book: Virtues, Chapter: Proofs of the existence of our Prophet's Paradisiacal Pond: [2]

Through his chain of authority, Muslim reports ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying, "My pond is as spacious as a one-month walk. Its angles

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[1] *Kitab al-ṣalāh, bāb ḥujjat man qāla albasmalatu āyatun*

[2] *Kitāb al-faḍā'il, bāb ithbātu ḥawḍi nabiyyinā*

are equal, its water is whiter than paper, its smell more fragrant than musk, and its vessels as many as stars. Whoever drinks from it, will never again experience thirst."

Asmā', the daughter of Abū-Bakr, quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to have said, "I will stand at the Paradisiacal Pond to receive those of my nation who will join me there. However, some people will be driven away from me. I will say, 'O Lord! These are part of me and part of my nation!' I will be answered, 'You do not know what they did after your passing away. By Allah, since you departed, they kept on turning back on their heels.'"

For this reason, Abū-Malīkah used to pray to Allah, saying, "O Allah! We seek Your protection against allowing us to turn back on our heels and against allowing us to be led astray from our faith."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 240:
Through his chain of authority, al-Tirmidhī reports Anas to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying concerning this holy Qur'ānic verse: "*To you have We granted the Pond of Abundance (al-Kawthar):*"

"This is a river in Paradise on whose two extremes are domes of pearls. I asked Gabriel about it, and he said, 'This is al-Kawthar, the Pond that Allah has granted you.'"

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 240:
Through his chain of authority, al-Tirmidhī reports Anas to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Whilst I was wandering in Paradise (at the night of ascension), I was shown a river on whose two extremes were domes of pearls. "What is this?" I asked the angel.

"This is the al-Kawthar Pond that Allah has granted you." the angel answered…

He then struck his hand on a piece of clay and extracted musk from it. The Hawthorn on the all-Comprehensive Terminus (*sidrat al-muntahā*) was shown to me where I saw great light.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 240:
Through his chain of authority, al-Tirmidhī reports ʿAbdullāh ibn ʿUmar to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Al-Kawthar is a river in Paradise. Its two extremes are golden; it flows on gems and ruby; its soil is more sweet-smelling than musk and its water is sweeter than honey and whiter than ice."

Musnad Abī-Ḥanīfah, page 272:
Through his chain of authority, Abū-Ḥanīfah reports Abū-Saʿīd al-Khidrī to

have said that he heard the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* say: Allah says in the Holy Qur'ān: "*Your Lord will raise you to a position of great glory*."[1] Allah the All-blessed and All-exalted will save some people, who had faith in Him and followed the religion of Islam, from Hellfire, on account of the intercession of Muḥammad the Apostle of Allah for them. This is the position of great glory [mentioned in the aforesaid Qur'ānic verse]. They will be taken to a river called *al-ḥayawān* (true life) wherein they will be thrown. They will then sprout and grow just like herbs. When they leave that river, they will be allowed into Paradise. So, they will be called the Hellfire People. Then, they will beseech Allah the All-exalted to remove this mark from them; and He will respond.

Majmaʿ al-Zawā'id, vol. 9, page 218:

Al-Haythamī reports Abū-Dāwūd to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* visited Khadījah during her final ailment and said, "I am depressed by the pain which I see you suffering from, Khadījah. Yet, Allah places much prosperity in what we dislike. Be it known to you that Allah the Almighty and All-majestic will give me in marriage, in Paradise, Mary the daughter of ʿImrān, Āsiyah the wife of Pharaoh, and Kaltham the sister of Moses, besides you."

"Will it be so, O Allah's Apostle?" Lady Khadījah asked.

"Yes, it will," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered.

She said, "Live in harmony and have many children."

Al-Haythamī comments: This tradition is reported by al-Ṭabarānī.

Fayḍ al-Qadīr, vol. 2, page 237:

[The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] Allah the All-exalted will give me in marriage, in Paradise, Mary the daughter of ʿImrān, Āsiyah, the wife of Pharaoh, and the sister of Moses.

Al-Mannāwī comments: This tradition is reported by al-Ṭabarānī on the authority of Saʿd ibn Janādah.

Kanz al-ʿUmmāl, vol. 6, page 103:

[The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] Be it known to you that Allah the Almighty and All-majestic will give me in marriage, in Paradise, Mary the daughter of ʿImrān, Kaltham the sister of Moses, and Āsiyah, the wife of Pharaoh.

Al-Muttaqī al-Hindī comments: This tradition is reported by al-Ṭabarānī on the authority of Abū-Umāmah.

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[1] Sūrah al-Isrā' (no. 17), verse 79.

CHAPTER TWO
VIRTUES OF ʿALĪ IBN ABĪ-ṬĀLIB

This chapter is divided into a number of sections; as follows:

1

Innumerability of Imam ʿAlī's Virtues

Al-Riyāḍ al-Naḍirah, vol. 2, page 214:[1]

Muḥibb al-Dīn al-Ṭabarī writes down: ʿUmar ibn al-Khaṭṭāb is reported to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: No one can ever attain the like of the virtues of ʿAlī. He guides those who follow him to the true guidance and saves them from perdition.

Al-Ṭabarī comments: This tradition is reported by al-Ṭabarānī.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 107:

Through his chain of authority, al-Ḥākim and Nayshābūrī reports Muḥammad ibn Manṣūr al-Ṭūsī to have said that he heard Aḥmad ibn Ḥanbal saying: No one of the companions of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* has been reported to have as many virtues as those reported for ʿAlī ibn Abī-Ṭālib.

Al-Istīʿāb, vol. 2, page 466:

Ibn ʿAbd al-Barr writes down: Aḥmad ibn Ḥanbal and Ismāʿīl ibn Isḥāq al-Qāḍī (the judge) said: None of the companions of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* has been reported through excellent chains of authority to have as many virtues as those reported for ʿAlī ibn Abī-Ṭālib.

The same is reported by Aḥmad ibn Shuʿayb ibn ʿAlī al-Nassā'ī.

The compiler of this book comments: The same is also recorded by Ibn Ḥajar al-ʿAsqalānī in *al-Ṣawāʿiq al-Muḥriqah* (page 72) and *Fatḥ al-Bārī* (vol. 8, page 71), and al-Shabalnajī in *Nūr al-Abṣār* (page 73). They add that A

bū-ʿAlī al-Nayshābūrī is also reported to have said the aforesaid statement.

Al-Imāmah wa'l-Siyāsah, page 93:[2]

Ibn Qutaybah writes down: Burd, a man from the Hamdān tribe, is reported to have heard ʿAmr ibn al-ʿĀṣ revile at ʿAlī ibn Abī-Ṭālib. That was during Burd's visit to Muʿāwiyah. So, he answered ʿAmr by saying, "ʿAmr! Our elders have heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'As for every one whose master I am, ʿAlī must now be his

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[1] The book's full title is *al-Riyāḍ al-Naḍirah fī faḍā'il al-ʿasharah*. Its author is Muḥibb al-Dīn Aḥmad ibn ʿAbdullāh al-Ṭabarī (died in AH 694). [*Translator*]

[2] The author of the book is Ibn Qutaybah al-Daynawarī (died in AH 276). [*Translator*]

master.' Is this true or false?"

Shamelessly, ʿAmr said, "This is true. Moreover, let me add to your information. None of the companions of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* had the like of the excellences of ʿAlī ibn Abī-Ṭālib." Upon hearing this, the man was shocked… etc.

Tārīkh Baghdād, vol. 2, page 221:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports ʿAbdullāh ibn ʿAbbās to have said, "Three hundred Qur'ānic verses were revealed in praise of ʿAlī."

Al-Ṣawāʿiq al-Muḥriqah, page 76 and Nūr al-Abṣār, page 73:

Ibn Ḥajar and al-Shabalnajī write down: Ibn ʿAsākir reports ʿAbdullāh ibn ʿAbbās to have said, "The like of the [number of] Qur'ānic verses that were revealed in praise of ʿAlī have not been revealed in praise of any other person."

Ibn ʿAsākir also reports ʿAbdullāh ibn ʿAbbās to have said: Three hundred Qur'ānic verses were revealed in praise of ʿAlī.

2

The light of the Holy Prophet and Imam ʿAlī created before the creation of Adam from the same clay

Al-Riyāḍ al-Naḍirah, vol. 2, page 164:

Muḥibb al-Dīn al-Ṭabarī writes down: Salmān is reported to have said that he heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say: ʿAlī and I were a light in the hand of Allah the All-exalted fourteen thousand years before He created Adam. When He created Adam, He divided that light into two; Mine and ʿAlī's.

Al-Ṭabarī comments: This tradition is reported by Aḥmad in *al-Manāqib*.

The compiler of this book comments: The same tradition is quoted by al-Dhahbī in *Mīzān al-Iʿtidāl* (vol. 1, page 235) from Ibn ʿAsākir's *Tārīkh Madīnat Dimashq*, where it is reported from Salmān.

Majmaʿ al-Zawāʾid, vol. 9, page 128:

Al-Haythamī writes down: Buraydah is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sent ʿAlī *(peace of Allah be upon him)* as the commander of the campaign to Yemen and sent Khālid ibn al-Walīd as the commander of another battalion that headed for the mountain. He then ordered, "If the two troops meet together, ʿAlī will be the commander-in-chief."

The two troops met together, fought the enemy, and gained more spoils of war than they had ever gained before. From the one-fifth share of the spoils of war, ʿAlī *(peace of Allah be upon him)* took a bondmaid for himself. Immediately, Khālid looked at me and said, "Seize this opportunity and carry this tale to the Prophet."

I immediately headed for al-Madīnah and entered the Mosque while the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was in his house and some of his companions were standing at the door of the house.

"What news do you bear for us, Buraydah?" they asked.

"I bear good news," I said. "Allah has granted victory to the Muslims."

"Why have you come before the others?" they asked.

"I came to tell the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* that ʿAlī had taken for himself exclusively a bondmaid from the spoils of war," I said.

They said, "You should carry this news to the Prophet *(peace and blessings of Allah be*

upon him [and upon his Household]) so that ʿAlī will lose his high standing in his sight."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* heard our conversation; came out angry and said, "What is the wrong with some people who are trying to find fault with ʿAlī? Whoever tries to find fault with ʿAlī, is trying to find fault with me. Whoever withdraws himself from ʿAlī, is withdrawing himself from me. Verily, ʿAlī is part of me and I am part of him. He was created from the same clay from which I was created; and I was created from the same clay from which Abraham was created, although I am better than Abraham; '*Offspring one of the other; and Allah is Hearing, Knowing*'[1] Buraydah! You should have known that ʿAlī's share is more than that bondmaid whom he took for himself. He is your guardian-leader after me."

Regretfully, I said, "O Allah's Apostle! Please extend your hand so that I will pay homage to you in Islam again." So, I did not leave him before I renewed my homage to him in Islam.

Al-Haythamī comments: This tradition is reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

Tārīkh Baghdād, vol. 6, page 58:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Mūsā ibn Jaʿfar ibn Muḥammad on the authority of his father on the authority of his grandfather who quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Aaron, the son of ʿImrān, John, the son of Zechariah, ʿAlī the son of Abū-Ṭālib and I, were created from the same clay.

Ḥilyat al-Awliyā', vol. 1, page 84:

Through his chain of authority, Abū-Naʿīm reports Ibn ʿAbbās to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Whoever is pleased to live the same lifestyle that I live, to die on the same principles on which I will die, and to dwell in the gardens of perpetual abode that my Lord has promised me, must be loyal to ʿAlī after my departure [from this world], must be loyal to those who are loyal to him, and must follow the Imams (i. e. leaders) who will come after me. They are my offspring; they were created from the same clay from which I was created and they will be provided with absolute understanding and knowledge. Woe unto those of my nation who will deny their virtues and precedence, and who will deny my relationship to them. May Allah never grant these deniers my intercession!

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[1] Sūrah Āl-ʿImrān, verse 34.

3

Adam sought repentance through the names of Muḥammad, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn; and Allah accepted his repentance

Al-Durr al-Manthūr, Exegesis of Sūrah al-Baqarah:

Explaining this holy Qur'ānic verse, "*Then Adam received some words from his Lord; so, He turned to him mercifully,*" [1] al-Suyūṭi writes down: Ibn al-Najjār reported ʿAbdullāh ibn ʿAbbās to have said: I asked the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* to define the words that Adam received from his Lord. He said, "Adam sought repentance through the names of Muḥammad, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn; therefore, Allah accepted his repentance."

Kanz al-ʿUmmāl, vol. 1, page 234:

Al-Muttaqī al-Hindī writes down: ʿAlī *(peace of Allah be upon him)* is reported to have said: I asked the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* about the meaning of Allah's saying [in the Holy Qur'ān], "*Then Adam received some words from his Lord; so, He turned to him mercifully*."

He *(peace and blessings of Allah be upon him [and upon his Household])* said: Allah made Adam descend to the earth in India, made Eve descend in Jeddah, made Iblis (Satan) descend in Maysān, and made the serpent descend in Iṣfahān. The serpent had legs like camel's legs. For one hundred years, Adam remained in India weeping for his sin. Allah the Almighty then sent Archangel Gabriel to him who said, 'O Adam! Allah asks you: Did I not create you with My hand? Did I not puff in you part of My spirit? Did I not order My angels to prostrate themselves before you? Did I not grant you My bondmaid Eve?'

Adam answered, 'Yes, You did all that.'

'Now,' the Archangel continued, 'What are you weeping so heavily for?'

Adam said, 'Why should I not weep after I have been dismissed from the vicinity of the All-beneficent Lord?'

The Archangel said, 'You should now say these words, for Allah will accept your repentance and forgive your sin if you say them. You should say: O Allah! I do beseech You in the name of Muḥammad and Muḥammad's Household. All glory be to You and there is no god save You. I committed a misdeed and I wronged myself; so, please accept my repentance, for You are

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[1] Sūrah al-Baqarah, verse 37.

verily the Relenting, the Merciful. O Allah! I do beseech You in the name of Muḥammad and Muḥammad's Household. I committed a misdeed and wronged myself; so, please accept my repentance, for You are verily the Relenting, the Merciful.'

These were the words that Adam received.

Al-Muttaqī al-Hindī comments: This tradition is reported by al-Daylamī.

The compiler of this book comments: The same tradition is quoted by al-Suyūṭī in *al-Durr al-Manthūr*, in the margin of the exegesis of this holy Qur'ānic verse: "*Then Adam received some words from his Lord; so, He turned to him mercifully*."

He adds: Al-Daylamī records this tradition in his book *Musnad al-Firdaws* through a chain of authority that ends up with ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*. However, there is a little difference in the order of the text.

4

The Holy Prophet and Imam ʿAlī are from the same tree

Mustadrak al-Ṣaḥīḥayn, vol. 2, page 241:

Through his chain of authority, al-Ḥākim reports Jābir ibn ʿAbdullāh to have said that he heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say to ʿAlī *(peace of Allah be upon him)*, "O ʿAlī! People are from different trees, but you and I are from the same tree."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then read this holy Qur'ānic verse: "*...And gardens of grapes and corn and palm trees having one root and others having distinct roots--they are watered with one water.*"[1]

Commenting on this tradition, al-Ḥākim states: This tradition's chain of authority is authentic.

The compiler of this book comments: The same tradition is recorded by al-Suyūṭī in *al-Durr al-Manthūr* in the margin of the exegesis of the abovementioned Qur'ānic verse as reported from Ibn Mardawayh.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 160:

Through his chain of authority, al-Ḥākim reports a servant of ʿAbd al-Raḥmān ibn ʿAwf to have said: Take this from me before the Prophetic traditions are mixed up with false ones. I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, "I am the tree; Fāṭimah its branch, ʿAlī its pollen, al-Ḥasan and al-Ḥusayn its fruits, and our adherents (i.e. *shīʿah*) its leaves. The root of this tree is in the garden of perpetual abode, while the other trees are in other places of Paradise."

Kunūz al-Ḥaqā'iq, page 155:[2]

Al-Mannāwī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] People are from different trees; while ʿAlī and I are from the same tree.

Al-Mannāwī comments: This tradition is reported by al-Ṭabarānī.

Kanz al-ʿUmmāl, vol. 6, page 154:

Al-Muttaqī al-Hindī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] ʿAlī and I are from the same

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[1] Sūrah al-Raʿd (no. 13), verse 4.

[2] The book's full name is *Kunūz al-Ḥaqā'iq fī Ḥadīth Khayr al-Khalā'iq*. Its author is Muḥammad ʿAbd al-Ra'ūf al-Mannāwī (died in AH 1031). [*Translator*]

tree, while other people are from different trees.

Al-Muttaqī al-Hindī comments: This tradition is reported by al-Daylamī on the authority of Jābir.

Dhakhā'ir al-ʿUqbā, page 16:

Muḥibb al-Dīn al-Ṭabarī writes down: Through ʿAbd al-ʿAzīz's chain of authority, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said: The members of my Household and I are a tree that is situated in Paradise while its branches are in this world. Whoever holds fast to us, will take a course to his Lord.

Al-Ṭabarī adds: This tradition is reported by Abū-Saʿd in *Sharaf al-Nubuwwah*.

5

The Holy Prophet and Imam ʿAlī are the choice of Allah

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 129:

Through his chain of authority, al-Ḥākim reports Abū-Hurayrah to have said: Fāṭimah said to her father, "O Allah's Apostle! You gave me in marriage to ʿAlī ibn Abī-Ṭālib while he is poor and fortuneless."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Fāṭimah! Are you not pleased that Allah the Almighty and All-majestic took a look at the inhabitants of the earth and chose two men over all of them; one of them is your father while the other is your husband?"

The compiler of this book comments: The same tradition is recorded in al-Khaṭīb al-Baghdādī's *Tārīkh Baghdād* (vol. 4, page 195) through various chains of authority. However, the version of al-Khaṭīb reads as follows: … When the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* gave his daughter Fāṭimah in marriage to ʿAlī, Fāṭimah said… etc.

Usd al-Ghābah, vol. 4, page 42:

Through a full chain of authority, Ibn al-Athīr reports ʿAlī ibn ʿAlī al-Hilālī to have said: I visited the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* during his last ailment and found Fāṭimah *(peace of Allah be upon her)* sitting by the side of his head. She wept so much that her voice could be heard. So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* looked at her and said, "O my beloved Fāṭimah! Why are you weeping?"

She said, "I fear lest I will be gone after you."

He *(peace and blessings of Allah be upon him [and upon his Household])* replied, "O my beloved Fāṭimah! Be it known to you that Allah took a look at the inhabitants of the earth and chose your father over all of them. He then took another look and chose your husband over them. He thus revealed to me that I should give you in marriage to ʿAlī."

Ibn al-Athīr comments: This tradition is reported by Abū-Naʿīm and Abū-Mūsā.

The compiler of this book comments: The same tradition is also recorded by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 165) and Muḥibb al-Dīn al-Ṭabarī in *Dhakhā'ir al-ʿUqbā* (page 135) with further details.

In a coming section on Imam ʿAlī's being the successor of the Holy Prophet, it will be mentioned that the same tradition is reported by al-Ṭabarānī in *al-Muʿjam al-Kabīr* and *al-Muʿjam al-Awsaṭ* as is stated by al-Haythamī, and

by al-Ḥāfiẓ Abu'l-ʿAlā' al-Hamdānī, as is stated by al-Ṭabarī.

Kanz al-ʿUmmāl, vol. 6, page 153:
Al-Muttaqī al-Hindī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to Lady Fāṭimah *(peace of Allah be upon her)*] Be it known to you that Allah the Almighty and All-majestic took a look at the inhabitants of the earth and chose your father over all of them; so, He sent him as His prophet. He then took another look and chose your husband. He thus revealed to me that I should give you in marriage to him and appoint him as my successor.

Al-Muttaqī al-Hindī comments: This tradition is recorded by al-Ṭabarānī on the authority of Abū-Ayyūb.

The compiler of this book adds: The same tradition is recorded by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 8, page 253).

Kanz al-ʿUmmāl, vol. 6, page 153:
Al-Muttaqī al-Hindī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to Lady Fāṭimah *(peace of Allah be upon her)*] Does it not please you that I have given you in marriage to the first of all Muslims to accept Islam and the most knowledgeable of them all? You are the chief of the women of my community in the same way as Mary was the chief of the women of her people. Fāṭimah! Does it not please you that Allah took a look at the inhabitants of the earth and chose two men over all of them? He made one of them to be your father and the other to be your husband.

Al-Muttaqī al-Hindī comments: This tradition is reported by al-Ḥākim, al-Ṭabarānī, and al-Khaṭīb.

Kanz al-ʿUmmāl, vol. 7, page 103:
Al-Muttaqī al-Hindī writes down: Ibn ʿAbbās is reported to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Indeed, my God the Almighty and All-majestic has chosen me, as well as three of my family members, over the rest of my nation. I am the chief of these three persons and the chief of the descendants of Adam up to the Day of Resurrection. No pride! He has chosen me, ʿAlī ibn Abī-Ṭālib, Ḥamzah ibn ʿAbd al-Muṭṭalib, and Jaʿfar ibn Abī-Ṭālib over all others. We were asleep in the desert of Makkah and every one of us covered himself with his garment. ʿAlī was sleeping to my right side, Jaʿfar to my left side, and Ḥamzah to the side of my feet. Nothing awakened me from my sleep except the flapping of the angels' wings and the coolness of ʿAlī's arm under my cheek. I woke up and saw the Archangel Gabriel with three angels, one of whom asked, "O Gabriel! Which one of these four men have you been sent to?"

Gabriel patted me and said, "I have been sent to this one, who is the chief of

the descendants of Adam."

The angel asked, "Who is this, Gabriel?"

The archangel replied, "This is Muḥammad, the son of ʿAbdullāh. He is the chief of the prophets. That one is ʿAlī, the son of Abū-Ṭālib. The third is Ḥamzah, the son of ʿAbd al-Muṭṭalib, the chief of martyrs. The last one is Jaʿfar who shall be granted two wings in Paradise with which he shall fly wherever he wishes."

Al-Muttaqī al-Hindī comments: This tradition is reported by Yaʿqūb ibn Sufyān, al-Khaṭīb, and Ibn ʿAsākir.

Kanz al-ʿUmmāl, vol. 6, page 192:

Al-Muttaqī al-Hindī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported as saying:] Indeed, Allah has chosen the Arabs over the other nations, chosen (the tribe of) Quraysh over the other Arabs, chosen (the clan of) Banū-Hāshim over the other clans of Quraysh, and chosen me along with five other persons from my family; namely, ʿAlī, Ḥamzah, Jaʿfar, al-Ḥasan, and al-Ḥusayn.

6

Allah the Almighty supported the Holy Prophet with ʿAlī

Tārīkh Baghdād, vol. 11, page 173:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Anas ibn Mālik to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: When I was taken up to the skies, I saw this inscription written on the leg of the Divine Throne: There is no god save Allah. Muḥammad is the messenger of Allah. I support him with ʿAlī.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Isrā':

In the margin of the exegesis of this holy Qur'ānic verse: "*Glory to Allah Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque,*" al-Suyūṭī writes down: Ibn ʿAdī and Ibn ʿAsākir reports Anas ibn Mālik to have quoted the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* as saying: When I was carried to the skies, I saw this inscription written on the leg of the Divine Throne: There is no god save Allah. Muḥammad is the messenger of Allah. I support him with ʿAlī.

Dhakhā'ir al-ʿUqbā, page 69:

Muḥibb al-Dīn al-Ṭabarī writes down: Abu'l-Khamīs is reported to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: When I was carried up to the skies, I looked at the right leg of the Divine Throne and saw an inscription, which I understood. It was written: Muḥammad is the messenger of Allah. I support him with and give him victory through ʿAlī.

Al-Ṭabarī comments: This tradition is also recorded by al-Mullā in *al-Sīrah*.

The compiler of this book comments: With little difference, the same tradition is quoted by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl*, vol. 6, page 158, who quoted it from al-Ṭabarānī's *al-Muʿjam al-Kabīr* on the authority of Abu'l-Ḥamrā'.

Kanz al-ʿUmmāl, vol. 6, page 158:

Al-Muttaqī al-Hindī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said] The night I was carried to the skies, I saw the following inscription written down firmly on the leg of the Divine Throne: I am Allah; there is no god save Me. I created the garden of perpetual abode with My hand. Muḥammad is My choice over My creation. I support him with and give him victory through ʿAlī.

Al-Muttaqī al-Hindī comments: This tradition is reported by Ibn ʿAsākir and

Ibn al-Jawzī through two chains of authority both of which end up with Abu'l-Ḥamrā'.

The compiler of this book comments: With little difference, the same tradition is quoted by Abū-Naʿīm in *Ḥilyat al-Awliyā'*, vol. 3, page 26, on the authority of Abu'l-Ḥamrā'.

Kanz al-ʿUmmāl, vol. 6, page 158:

Al-Muttaqī al-Hindī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] Two thousand years before the creation of the heavens and the earth, the following inscription was written on the gate of Paradise: There is no god but Allah. Muḥammad is the messenger of Allah. I support him with ʿAlī.

Al-Muttaqī al-Hindī comments: This tradition is reported by al-ʿAqīlī on the authority of Jābir.

7

ʿAlī was born inside the Holy Kaʿbah; and enjoys its status

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 483:
Al-Ḥākim al-Nayshābūrī writes down: Reports have uninterruptedly mentioned that Fāṭimah bint Asad (Imam ʿAlī's mother) gave birth to the Commander of the Believers (i.e. *amīr al-mu'minīn*) ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* inside the Holy Kaʿbah.

Nūr al-Abṣār, page 69:
Al-Shabalnajī states: ʿAlī—may Allah be pleased with him—was born inside the Sacred House of Allah on Friday, the thirteenth of Rajab, thirty years after the Elephant Year; that is, twenty-three years before hegira; i.e. the Holy Prophet's emigration from Makkah to al-Madīnah (AD 622).

According to another narration, he was born twenty-five years before hegira and twelve years before the Holy Prophet's dispatching as a prophet.

According to a third narration, ʿAlī was born ten years before hegira.

None before him was ever born inside the Holy Kaʿbah.

This is also stated by Ibn al-Ṣabbāgh.

Kunūz al-Ḥaqā'iq, page 188:
Al-Mannāwī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] ʿAlī! You are of the same status as the Kaʿbah.

Al-Mannāwī comments: This tradition is reported by al-Daylamī.

Usd al-Ghābah, vol. 4, page 31:
Through his chain of authority, Ibn al-Athīr reports al-Ṣanābijī on the authority of ʿAlī *(peace of Allah be upon him)* who quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: ʿAlī, you are of the same status as the Kaʿbah. You should be frequently visited by people, but you should not visit any of them.

8

The Holy Prophet adopted ʿAlī from his father Abū-Ṭālib

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 576:

Through his chain of authority, al-Ḥākim reports Mujāhid ibn Jabr Abu'l-Ḥajjāj to have said: Allah decided for ʿAlī ibn Abī-Ṭālib many virtues and endued him with many graces and favors, one of which was that the people of Quraysh were afflicted with a strict economical crisis. ʿAlī's father, Abū-Ṭālib, had many children and dependants to support. So, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to his uncle al-ʿAbbās, who was the wealthiest of the members of the Banū-Hāshim clan, "Abu'l-Faḍl! Your brother Abū-Ṭālib has many children to provide for, and the people are afflicted with this crisis that you can see. Let us go to him and alleviate part of his crisis by adopting some of his dependants. That is, I will take one of his sons under my custody and you take another so that Abū-Ṭālib would no longer have to provide for them."

Al-ʿAbbās agreed, and the two visited Abū-Ṭālib. They said, "We would like to alleviate you from the burdens of some of your children until this crisis terminates."

Abū-Ṭālib agreed and said, "If you leave ʿAqīl with me, you may do whatever you like."

Thus, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* took ʿAlī under his custody and al-ʿAbbās took Jaʿfar.

ʿAlī lived under the guardianship and custody of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*; and ʿAlī followed and believed in him.

Similarly, Jaʿfar lived under the custody of al-ʿAbbās until he embraced Islam and became too wealthy to need his uncle's custody.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 576:

Through his chain of authority, al-Ḥākim reports Zayd ibn ʿAlī ibn al-Ḥusayn on the authority of his father who reported his grandfather to have said: The Apostle of Allah, accompanied by his two uncles al-ʿAbbās and Ḥamzah, came out of his house and headed for a ranch where his three cousins ʿAlī, Jaʿfar, and ʿAqīl were working. He said to his uncles, "You may choose any of these." One of them chose Jaʿfar and the other chose ʿAqīl. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "I have given you the right to choose and you did choose. So, Allah has chosen ʿAlī for me."

9

ʿAlī was the first to accept Islam

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 301:
Through his chain of authority, al-Tirmidhī reports Abū-Ḥamzah, one of the Anṣār, to have said that he heard Zayd ibn Arqam say, "The first to accept Islam was ʿAlī."

The compiler of this book comments: The same is reported and decided as authentic by al-Ḥākim al-Nayshābūrī in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 136). It is also reported by al-Nassā'ī in *Khaṣā'iṣ Amīr al-Mu'minīn* (page 2), Ibn Saʿd in *al-Ṭabaqāt al-Kubrā* (vol. 3, part 1, page 12), and Ibn al-Athīr in *Usd al-Ghābah* (vol. 4, page 17).

It is also recorded by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 400), where he adds, "This tradition is reported by Ibn Abī-Shaybah."

The tradition is also reported by Aḥmad ibn Ḥanbal in *al-Musnad* (vol. 4) through two chains of authority, one of which on page 368 and the other on page 371. Ibn Jarīr al-Ṭabarī also reports it in *Tārīkh al-Ṭabarī* (vol. 2, page 55) through two chains of authority.

Tārīkh al-Ṭabarī, vol. 2, page 57:[1]
Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Muḥammad ibn al-Munkadir, Rabīʿah ibn Abī-ʿAbd al-Raḥmān, Abū-Ḥāzim al-Madanī, and al-Kalbī to have said: ʿAlī *(peace of Allah be upon him)* was the first to accept Islam.

Al-Kalbī adds: ʿAlī *(peace of Allah be upon him)* accepted Islam at the age of nine.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 465:
Through his chain of authority, al-Ḥākim reports Ibn ʿAbbās to have quoted Abū-Mūsā al-Ashʿarī as saying: ʿAlī *(peace of Allah be upon him)* was the first to embrace Islam with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*.

Al-Ḥākim comments: The chain of authority of this tradition is trustworthy.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 136:
Through his chain of authority, al-Ḥākim reports Salmān to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: The foremost of you all to join me on the Divine Pond should be the first of you

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[1] Known as *Tārīkh al-Ṭabarī,* the book's full name is *Tārīkh al-Rusul wa'l-Mulūk*, Its author is Abū-Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī who died in AH 310. [*Translator*]

all to embrace Islam. That is, ʿAlī ibn Abī-Ṭālib.

The compiler of this book comments: This tradition is recorded by al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād* (vol. 2, page 18), Ibn ʿAbd al-Barr in *al-Istīʿāb* (vol. 2, page 457), and Ibn al-Athīr in *Usd al-Ghābah* (vol. 4, page 17).

Referring to the same tradition in *Kunūz al-Ḥaqā'iq*, al-Mannāwī comments, "This tradition is reported by al-Daylamī."

As for al-Muttaqī al-Hindī who cites the same tradition in *Kanz al-ʿUmmāl* (vol. 6, page 400), he comments, "This tradition is reported by Ibn Abī-Shaybah."

Al-Haythamī records the same tradition in *Majmaʿ al-Zawā'id* (vol. 9, page 102) and comments, "The tradition is reported by al-Ṭabarānī."

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 136:

Through his chain of authority, al-Ḥākim reports Qays ibn Abī-Ḥāzim to have said: One day, I was in al-Madīnah. While I was wandering in the marketplace, I reached Aḥjār al-Zayt where I saw a group of people encompassing a rider who went on reviling ʻAlī ibn Abī-Ṭālib. Immediately, Saʿd ibn Abī-Waqqāṣ stopped and asked, "What is this?"

"This is a man who swears at ʿAlī ibn Abī-Ṭālib," they answered.

Saʿd moved forward and the groups made way for him. He faced the man and said to him, "O man! On what basis are you reviling ʻAlī ibn Abī-Ṭālib? Was he not the first to accept Islam? Was he not the first to perform prayers with the Messenger of Allah? Was he not the most ascetic of all people? Was he not the most knowledgeable of all people? Was he not the Holy Prophet's son-in-law; that is, the husband of the Prophet's daughter? Was he not the standard-bearer in all of the Prophet's campaigns?"

Then, Saʻd faced the qiblah, raised his hands towards the sky, and prayed to Almighty Allah saying, "O Allah! This man is swearing at one of Your saints. So, please, do not allow this group to separate from one another before You show them Your omnipotence."

In a little while and before the people had left the place, the animal of that rider threw him on his head on some rocks, causing his head to split.

Al-Ḥākim comments: This tradition is authentic according to the criteria of authenticity decided by the two Shaykhs; al-Bukhārī and Muslim.

Musnad Aḥmad, vol. 5, page 26:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Maʿqil ibn Yasār to have said: One day, I provided the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* with water for performing the ritual ablution. When he

finished, he asked, "Would you like to visit Fāṭimah with me?"

"Yes, I would," I answered.

He *(peace and blessings of Allah be upon him [and upon his Household])* stood up, leaning on me, and said, "The heaviness of my body will be carried by another one, but you will still gain the reward."

I did not feel any heaviness as if he was not inclining on me, until we reached Fāṭimah's house and presented ourselves before her.

Her father *(peace and blessings of Allah be upon him [and upon his Household])* asked, "How are you today?"

She answered, "By Allah, my sadness has intensified, my poverty has increased, and my ailment has taken a long time."

Abū-ʿAbd al-Raḥmān says: In the book that my father wrote down with his hand, I read this tradition, which continues as follows:

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to his daughter, "Does it not please you that I have given you in marriage to the foremost of all of my community in accepting Islam, the most knowledgeable of them all, and the most intelligent of them all?"

The compiler of this book comments: The same tradition is recorded by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 153) and by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 101 and 114), both of whom commented, "This tradition is reported by al-Ṭabarānī."

Al-Muttaqī said, "Al-Ṭabarānī reports it in *al-Muʿjam al-Kabīr*."

Al-Haythamī adds, "The transmitters of this tradition have been decided as trustworthy."

Musnad Abī-Ḥanīfah, page 247:

Through his chain of authority, Abū-Ḥanīfah reports Ḥabbah to have said that he heard ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* saying, "I am the first to accept Islam and the first to pray with the Apostle of Allah."

The compiler of this book comments: The same is reported by al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād* (vol. 4, page 233).

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 4, part 1, page 118:

Ibn Ḥajar al-ʿAsqalānī records: Ibn Shāhīn reports on the authority of Ibrāhīm ibn Jaʿfar on the authority of his father Jaʿfar ibn ʿAbdullāh ibn Salamah on the authority of ʿAmr ibn Murrah al-Juhanī and ʿAbdullāh ibn Faḍālah al-Muzanī, two companions of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who reported Jābir ibn ʿAbdullāh to have said, "ʿAlī ibn Abī-Ṭālib was the first to embrace Islam."

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 8, part 1, page 183:
Ibn Ḥajar al-ʿAsqalānī writes down: Ibn Mindah reports ʿAlī ibn Hāshim ibn al-Burayd to have said that Laylā al-Ghifāriyyah said: I participated in the military campaigns of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, treating the wounded and looking after the ill.

When ʿAlī *(peace of Allah be upon him)* went to al-Baṣrah (to face the mutineers during the Battle of the Camel), I went out with him. When I saw ʿĀ'ishah, I came to her and asked, "Have you ever heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* declaring any virtue about ʿAlī?"

She answered, "Yes, I have. One day, ʿAlī, wearing an old garment, visited the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, who was with me, and sat between us. I said, 'Could you not find any other place than this to sit?' The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* interrupted me, saying, ' ʿĀ'ishah! Leave my brother to me. He was verily the first of all people to embrace Islam, he will be the last of them all to see me, and he will be the first of them all to meet me on the Day of Resurrection.'"

Usd al-Ghābah, vol. 5, page 520:
Through his chain of authority, Ibn al-Athīr reports al-Ḥārith on the authority of ʿAlī *(peace of Allah be upon him)* who said: Abū-Bakr and ʿUmar proposed to Fāṭimah, but the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* refused. Then, ʿUmar said to me, "You are the most suitable for her, ʿAlī."

I said, "But I possess nothing except my armor, which I can only mortgage for some money."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* accepted to give his daughter in marriage to me.

When Fāṭimah heard of that, she wept. So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* visited her and asked, "Why are you weeping, Fāṭimah? By Allah, I have given you in marriage to the most knowledgeable of them all, possessing the best intellect among all of them, and the foremost of them all to accept Islam."

The compiler of this book comments: The same tradition is reported by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 392), who adds, "(ʿAlī said) 'Thus, the Holy Prophet gave me Fāṭimah in marriage…' This tradition is reported and decided as authentic by Ibn Jarīr and al-Dūlābī in *al-Dhurriyyah al-Ṭāhirah*."

Al-Riyāḍ al-Naḍirah, vol. 2, page 182:
Al-Ṭabarī states: Anas is reported to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* accepted to give his daughter Fāṭimah

in marriage to ʿAlī, he said, "Ummu-Ayman, please carry my daughter to the house of her husband ʿAlī and ask him not to hurry until I come to them."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then performed the ritual Evening Prayer and came to the bride and the groom carrying a pot of water on which he said many supplicatory prayers. He said, "ʿAlī, drink from this water and use it for performing a ritual ablution. You, too, Fāṭimah, drink from this water and use it for performing a ritual ablution."

He then closed the door of their room and left.

Immediately, Fāṭimah wept; so, her father asked, "Why are you weeping? I have given you in marriage to the foremost of all people to accept Islam and the most well-mannered of them all."

Al-Ṭabarī comments: This tradition is reported by Abu'l-Khayr al-Ḥākimī.

Al-Istīʿāb, vol. 2, page 456:
Ibn ʿAbd al-Barr says: Salmān, Abū-Dharr, al-Miqdād, Khabbāb, Jābir, Abū-Saʿīd al-Khidrī, and Zayd ibn Arqam—all those are reported to have said that ʿAlī ibn Abī-Ṭālib was the first to accept Islam. They also regarded ʿAlī as the best of all others.

Al-Istīʿāb, vol. 2, page 457:
Through his chain of authority, Ibn ʿAbd al-Barr reports ʿAmr the servant of ʿAfrah to have said: Muḥammad ibn Kaʿb al-Quraẓī was asked whether ʿAlī ibn Abī-Ṭālib or Abū-Bakr were the first to accept Islam. He answered, "Glory be to Allah! ʿAlī was the first of the two to accept Islam. However, this issue has bewildered the people because ʿAlī hid this from Abū-Ṭālib. But when Abū-Bakr accepted Islam, he declared his faith. Beyond doubt, we believe that ʿAlī *(peace of Allah be upon him)* was the first of the two to accept Islam."

Al-Istīʿāb, vol. 2, page 458:
Through his chain of authority, Ibn ʿAbd al-Barr reports Qutādah to have reported al-Ḥasan as saying: ʿAlī, who was the first to accept Islam, accepted Islam while he was fifteen or sixteen years old.

Al-Istīʿāb, vol. 2, page 458:
Through his chain of authority, Ibn ʿAbd al-Barr reports Ibn ʿAbbās to have said: The first to accept Islam was ʿAlī.

This is also reported from Ibn ʿUmar through two acceptable ways of narration.

The compiler of this book comments: The same is cited by Ibn al-Athīr in *Usd al-Ghābah* (vol. 4, page 17) and al-Haythamī, who reports it from al-Ṭabarānī, in *Majmaʿ al-Zawā'id* (vol. 9, page 12).

Kanz al-ʿUmmāl, vol. 6, page 395:
Al-Muttaqī al-Hindī writes down: ʿUmar is reported to have said: You should never criticize ʿAlī, for I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say three things about him; if I had only one of them, it would be dearer to me than whatever is under the sun. One day, Abū-Bakr, Abū-ʿUbaydah ibn al-Jarrāḥ, and I were among a group of the companions. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* put his hand on the shoulder of ʿAlī and said to him, "You are the first of all people to accept Islam, the foremost of them all to have faith, and your standing with me is the same as the standing of (Prophet) Aaron with (Prophet) Moses."

Al-Muttaqī comments: This tradition is reported by Ibn al-Najjār.

The compiler of this book comments: Al-Muttaqī al-Hindī records the same narration, yet through another chain of authority, as follows:

Ibn ʿAbbās is reported to have said: ʿUmar ibn al-Khaṭṭāb said: Stop mentioning ʿAlī ibn Abī-Ṭālib, for I heard the Apostle of Allah saying three characteristics about ʿAlī… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* added,] "Liar is he who claims that he loves me, but he hates you, ʿAlī."

The same tradition is reported by al-Ḥasan ibn Badr in *Mā-Rawāhu'l-Khulafā'*, al-Ḥākim in *al-Kunā*, al-Shīrāzī in *al-Alqāb*, and Ibn al-Najjār.

Kanz al-ʿUmmāl, vol. 5, page 153:
Al-Muttaqī al-Hindī writes down: Ibn Abī-Isḥāq is reported as saying: When ʿAlī *(peace of Allah be upon him)* got married to Fāṭimah, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to her, "I have given you in marriage to him because he is the first of all of my companions to accept Islam, the most knowledgeable of them, and the possessor of the best intellect amongst them."

This tradition is reported by al-Ṭabarānī.

Kanz al-ʿUmmāl, vol. 6, page 153 and 397:
Al-Muttaqī al-Hindī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said to his daughter Fāṭimah:] "I have given you in marriage to the best of my relatives, the most knowledgeable, the most intelligent, and the first to accept Islam."

This tradition is reported by al-Khaṭīb in *al-Muttafaq wa'l-Muftaraq* on the authority of Buraydah.

Kanz al-ʿUmmāl, vol. 6, page 153:
Al-Muttaqī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said to his daughter Fāṭimah:] "Does it not

please you that I have given you in marriage to the foremost of all Muslims in accepting Islam and the most knowledgeable of them all? You are verily the chief of the women of my nation in the same way as Mary was the chief of the women of her people…"

Kanz al-ʿUmmāl, vol. 6, page 156:
Al-Muttaq writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported as saying:] "Verily, the angels had invoked Allah's blessings upon me and upon ʿAlī seven years before any one accepted Islam."

This tradition is reported by Ibn ʿAsākir.

Ḥilyat al-Awliyā', vol. 4, page 294:
Through his chain of authority, Abū-Naʿīm reports al-Ḥasan to have said: When al-Ḥajjāj summoned Saʿīd ibn Jubayr, he said to him, "You are the unhappy son of the broken one!"[1]

"My mother knows my name better than you do," Saʿīd answered.

"What do you think of Muḥammad?" al-Ḥajjāj asked.

"Do you mean the Holy Prophet?" Saʿīd asked.

"Yes, I do," al-Ḥajjāj said.

"He is the chief of the descendants of Adam and the Divinely selected Prophet," Saʿīd answered…

"What do you think of ʿAlī?" al-Ḥajjāj asked.

"ʿAlī is the cousin of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])*, the first to accept Islam, the husband of Fāṭimah, and the father of al-Ḥasan and al-Ḥusayn," Saʿīd replied… etc.

Majmaʿ al-Zawā'id, vol. 9, page 220:
Al-Haythamī writes down: Mālik ibn al-Ḥuwayrith is reported to have said: The first man to accept Islam was ʿAlī and the first woman was Khadījah.

Al-Haythamī comments: This tradition is reported by al-Ṭabarānī.

Majmaʿ al-Zawā'id, vol. 9, page 220:
Al-Haythamī writes down: Abū-Rāfiʿ is reported as saying: The first man to accept Islam was ʿAlī and the first woman was Khadījah.

Al-Haythamī comments: This tradition is reported by al-Bazzār through transmitters whom are accepted as trustworthy by the *Ṣaḥīḥ* books.

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[1] Saʿīd means happy, and Jubayr means one set after having been broken. So, al-Ḥajjāj called Saʿīd with the opposite of the meaning of his and his father's name. [*Translator*]

Al-Durr al-Manthūr, Exegesis of Sūrah al-Wāqiʿah:
In the margin of his commentary on this holy Qur'ānic verse: "*And you shall be three sorts,*" al-Suyūṭī states: Ibn Mardawayh reports ʿAbdullāh ibn ʿAbbās to have said: The holy verse: "*And the foremost are the foremost*" was revealed about Ezekiel the believer of Pharaoh's family, Ḥabīb the carpenter who is mentioned in Sūrah Yāsīn (no. 36), and ʿAlī ibn Abī-Ṭālib. Each one of these three persons shall serve his community with water. Still, ʿAlī *(peace of Allah be upon him)* is the most preferred of them.

Kanz al-ʿUmmāl, vol. 6, page 152:
… "The foremost people are three. The foremost to join Prophet Moses was Joshua the son of Nūn. The foremost to join Prophet Jesus was the one mentioned in Sūrah Yāsīn. The foremost to join Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* was ʿAlī ibn Abī-Ṭālib."

This tradition is reported by al-Ṭabarānī and Ibn Mardawayh from ʿAbdullāh ibn ʿAbbās.

The compiler of this book comments: The same is cited by al-Mannāwī in *Fayḍ al-Qadīr* (vol. 4, page 135) and Ibn Ḥajar in *al-Ṣawāʿiq al-Muḥriqah* (page 72) who adds: This tradition is recorded by al-Daylamī on the authority of ʿĀ'ishah.

The same narration is also reported by al-Muḥibb al-Ṭabarī in *Dhakhā'ir al-ʿUqbā* (page 58) and *al-Riyāḍ al-Naḍirah* (vol. 2, page 158) who adds: This tradition is recorded by Ibn al-Ḍaḥḥāk in *al-Āḥād wa'l-Mathānī* and al-Suyūṭī in *al-Durr al-Manthūr*, in the margin of his commentary on this holy Qur'ānic verse of Sūrah al-Wāqiʿah: "*And you shall be three sorts,*" and comments: This tradition is recorded by Ibn Abī-Ḥātim on the authority of Ibn ʿAbbās.

Qaṣaṣ al-Anbiyā', page 238:
Al-Thaʿlabī writes down: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said: The foremost ones of the nations are three. They never disbelieved in Allah even for the twinkling of an eye. They are Ezekiel the believer from Pharaoh's household, Ḥabīb the carpenter mentioned in Sūrah Yāsīn, and ʿAlī ibn Abī-Ṭālib, who is the best of the three.

The compiler of this book comments: The same tradition is mentioned in the same book on page 257, where al-Thaʿlabī states: Through his chain of authority, al-Khamshāwī told us on the authority of Ibn Abī-Laylā who reported his father as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said…

He then cites the same abovementioned tradition.

The tradition is also mentioned by al-Zamakhsharī in his book *al-Tafsīr al-Kashshāf*, within his commentary on Sūrah Yāsīn, verse no. 20, which reads: "*And from the remote part of the city there came a man running, he said: O my people! Follow the messengers*."

Al-Durr al-Manthūr, Exegesis of Sūrah Yāsīn:

In the margin of his commentary on this holy Qur'ānic verse: "*And from the remote part of the city there came a man running, he said: O my people! Follow the messengers*," [1] al-Suyūṭī writes down: Ibn ʿAdī and Ibn ʿAsākir report: The three persons who never disbelieved in Allah are the believer from the family of Yāsīn, ʿAlī ibn Abī-Ṭālib, and Āsiyah the wife of Pharaoh.

Tārīkh Baghdād, vol. 14, page 155:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Jābir to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Three persons never disbelieved in the Divine Revelation even for the twinkling of an eye. They are the believer from the family of Yāsīn, ʿAlī ibn Abī-Ṭālib, and Āsiyah, the wife of Pharaoh.

Tahdhīb al-Tahdhīb, vol. 7, page 236:

Writing down the biography of ʿAfīf al-Kindī, Ibn Ḥajar al-ʿAsqalānī states: Al-ʿAskarī reported: When ʿAfīf converted to Islam, he said, "If Allah had conferred Islam upon me earlier, I would have become the second after ʿAlī."

The compiler of this book comments: This report stands as binding evidence that Imam ʿAlī *(peace of Allah be upon him)* was the foremost to accept Islam.

In a coming section on Imam ʿAlī *(peace of Allah be upon him)* being the first to perform prayer, the story of ʿAfīf will be cited through various chains of authority.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 125:

Through two chains of authority, al-Ḥākim reports Ibn Isḥāq to have said: I asked Qutham ibn al-ʿAbbās, "How did ʿAlī inherit the Apostle of Allah, when none of you did?"

Qutham replied, "That is because ʿAlī was the first of all of us to join him and the one who adhered to him more than any of us."

Al-Ḥākim comments: The chain of authority of this tradition is trustworthy.

The compiler of this book comments: The same tradition is mentioned by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 400) where he reports it from Ibn Abī-Shaybah.

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[1] Sūrah Yāsīn (no. 36), verse 20.

Nūr al-Abṣār, page 69:

Al-Shabalnajī states: Fāṭimah bint Asad (Imam ʿAlī's mother) is reported to have said that when she was pregnant with ʿAlī ibn Abī-Ṭālib, she could not prostrate herself before any idol, because whenever she tried, ʿAlī, a fetus in her womb, put his leg on her womb and attached his back to her back so forcefully that she could not prostrate before the idols. For this reason, whenever ʿAlī's name is mentioned, it is followed by the statement of: "May Allah honor his face," because Allah did honor his face when he never prostrated himself before any idol.

The compiler of this book comments: According to this tradition, Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* must have been Muslim before he was born and must have been faithfully monotheist (i.e. believing in Allah the Almighty as the one and only God) even before the advent of the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* as Allah's Apostle.

10

Imam ʿAlī was the first to believe in the Holy Prophet

Tārīkh al-Ṭabarī, vol. 2, page 75:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Ibn Isḥāq to have said: ʿAlī ibn Abī-Ṭālib, who was only ten years old, was the first male to believe in Allah's Apostle, to perform prayers with him, and to give credence to him in what he received from Allah. Among the many favors that Allah the Almighty granted to ʿAlī ibn Abī-Ṭālib was that he had been raised by the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* even before the advent of Islam.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Nisā':

In the margin of his commentary on this holy Qur'ānic verse: "*And if you fear a breach between the two, then appoint a judge from his people and a judge from her people…*"[1], al-Suyūṭī writes down: Al-Ṭabarānī, al-Ḥākim, Abū-Naʿīm in *Ḥilyat al-Awliyā'*, and al-Bayhaqī in *al-Sunan*, through their chains of authority, report ʿAbdullāh ibn ʿAbbās to have said: When al-Ḥarūriyyah[2] withdrew themselves and became extremely fanatic in their opinion, I said to the Leader of the Believers (*amīr al-mu'minīn*), ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*, "Kindly postpone your prayer a little so that I can visit these people and talk to them."

So, I came to them putting on the best of my garments. Receiving me hospitably, they asked, "O Ibn ʿAbbās! What is this garment that you have put on?"

"What is the wrong with it?" I asked. "I have seen the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* put on the best of garments. Besides, Allah the Almighty revealed to him, '*Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions?*'[3]"

"What are you here for?" they asked.

"I just want to know why you object to the cousin and son-in-law of Allah's

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[1] Sūrah al-Nisā' (no. 4), verse 35.

[2] Ascribed to a village called Ḥarūrī, al-Ḥaruriyyah is another name of the Khawarij—a faction that objected to the decision of arbitration during the Battle of Ṣiffīn and decided to rebel against Imam ʿAlī ibn Abī-Ṭālib. [*Translator*]

[3] Sūrah al-Anʿām (no. 7), verse 32.

Apostle. He was the foremost to believe in him. Besides, the companions of Allah's Apostle are with him…"

So, twenty thousand persons returned to the line of ʿAlī ibn Abī-Ṭālib while four thousand did not respond to me… etc.

The compiler of this book comments: The same narration is reported by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 6, page 239) who comments thereafter: This narration is reported by al-Ṭabarānī, while Aḥmad reports part of it. Yet, both of them report it through chains of authority that are admitted by the *Ṣaḥīḥ* books.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Tawbah

In the margin of his commentary on this holy Qur'ānic verse: "*What! Do you make one who undertakes the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way?*",[1] al-Suyūṭī states: Abū-Naʿīm, in *Faḍā'il al-Ṣaḥābah*, and Ibn ʿAsākir report Anas to have said: Al-ʿAbbās and Shaybah, the custodian of the Holy House (i.e. Holy Kaʿbah) engaged themselves in a dialogue, vying in boasting with one another. Al-ʿAbbās said to Shaybah, "I am more honorable than you are, because I am the uncle of Allah's Apostle, the (testamentary) guardian appointed by his father, and the one who serves the pilgrims with water."

As for Shaybah, he replied, "I am more honorable than you are, because I am the custodian and trustee of Allah's House. If you were more honorable than I am, He would have entrusted you with this as He has done it with me."

When ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* came to them, they informed him of their vying. He therefore said to both of them, "I am more honorable than both of you because I was the first to believe and emigrate."

So, the three betook themselves to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and informed him of their story. As the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* did not give them any reply, they left.

A few days after that, the Divine Revelation came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, and he called the three persons to come to him, and when they came, he recited these verses before them: "*What! Do you make one who undertakes the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? …*"

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[1] Sūrah al-Tawbah (no. 9), verse 19.

Sunan al-Bayhaqī, vol. 6, page 206:
Through his chain of authority, al-Bayhaqī reports al-Ḥasan and others to have said: ʿAlī ibn Abī-Ṭālib, who was only fifteen or sixteen years old, was the first to believe in him (i.e. the Holy Prophet Muḥammad).

The compiler of this book comments: The same is cited by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 102) as reported from al-Ṭabarānī. He then comments: This narration is reported through chains of authority that are admitted by the *Ṣaḥīḥ* books.

Khaṣā'iṣ ʻAlī ibn Abī Ṭālib, page 3:
Through his chain of authority, al-Nassā'ī reports ʿAmr ibn ʿAbbād ibn ʿAbdullāh to have quoted ʿAlī ibn Abī-Ṭālib (*peace of Allah be upon him*) as saying: I am the servant of Allah and the brother of His Apostle—may Allah bless him and his Household. I am also the greatest *ṣiddīq* (i.e. most truthful). None save me claims this but a liar. I believed (in the Holy Prophet) seven years before everyone else did.

Usd al-Ghābah, vol. 4, page 19:
Ibn al-Athīr writes down: Abū-Jaʿfar ibn al-Samīn has told us through his chain of authority that Yūnus ibn Bukayr reported Abū-Isḥāq to have mentioned the names of all those who participated in the Battle of Badr from the Quraysh tribe and the Banū-Hāshim clan. He then says, "ʿAlī ibn Abī-Ṭālib was among them. He was the first to believe in him (i.e. the Holy Prophet)."

Al-Istī'āb, vol. 2, page 759:
Referring to the biography of Laylā al-Ghifāriyyah, Ibn ʿAbd al-Barr, reports her to have said that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿĀ'ishah, "This is ʿAlī ibn Abī-Ṭālib. He was the first of all people to believe in me."

Ibn ʿAbd al-Barr comments: This tradition is reported from her by Muḥammad ibn Qāsim al-Ṭā'ī.

Al-Riyāḍ al-Naḍirah, vol. 2, page 157:
Muḥibb al-Dīn al-Ṭabarī writes down: Abū-Dharr is reported as saying: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say to ʿAlī ibn Abī-Ṭālib: You were the first to believe in and give credence to me.

Al-Ṭabarī comments: This tradition is reported by al-Ḥākimī.

Al-Riyāḍ al-Naḍirah, vol. 2, page 157:
Muḥibb al-Dīn al-Ṭabarī writes down: Muʿādhah al-ʿAdawiyyah is reported to have said: I heard ʿAlī *(peace of Allah be upon him)* say from a pulpit in al-Baṣrah, "I am the most veracious one. I believed before Abū-Bakr did and accepted Islam before Abū-Bakr did."

Al-Ṭabarī comments: This tradition's chain of authority is proven as trustworthy by Ibn Qutaybah in *al-Maʿārif*.

The compiler of this book comments: The tradition is also quoted by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 405) where he adds: This tradition is cited by Muḥammad ibn Ayyūb in *al-Juz'* and al-ʿAqīlī.

In *Mīzān al-Iʿtidāl* (vol. 1, page 417), the tradition is quoted by al-Dhahbī, yet in a brief form, from al-ʿAqīlī's book.

Al-Riyāḍ al-Naḍirah, vol. 2, page 198:

Muḥibb al-Dīn al-Ṭabarī writes down: Muʿādh ibn Jabal is reported to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying to ʿAlī *(peace of Allah be upon him)*, "You can overcome people in argument with regard to seven things about which none of the people of Quraysh can dispute with you: You were the first of them all to believe in Allah, the most faithful to your covenant with Allah, the best of them all to carry out Allah's commands, the best of them all to distribute amongst them with equality, the best of them all to establish justice amongst the subjects, the most insightful of them all in their affairs, and the holder of the greatest qualities in the sight of Allah."

Al-Ṭabarī comments: This tradition is reported by al-Ḥākimī.

The compiler of this book comments: The same is reported by Abū-Naʿīm in *Ḥilyat al-Awliyā'*, vol. 1, page 66.

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 7, part 3, page 167:

Ibn Ḥajar al-ʿAsqalānī writes down: Abū-Aḥmad, Ibn Mindah, and others have reported Isḥāq ibn Bishr al-Asadī on the authority of Khālid ibn al-Ḥārith on the authority of ʿAwf on the authority of al-Ḥasan on the authority of Abū-Laylā al-Ghifāriyyah who said that he heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, "After my passing away, there shall take place sedition. When this comes to pass, you should adhere to ʿAlī ibn Abī-Ṭālib, for he was the first to believe in me and he shall be the first to shake hands with me on the Day of Resurrection. He is also the most veracious one, and the distinguisher (between truth and falsehood) in this nation. Besides, he is the leader of the believers, while money is the leader of the hypocrites."

Fayḍ al-Qadīr, vol. 4, page 358:

In the commentary on the text of the book, al-Mannāwī writes down: Al-Ṭabarānī and al-Bazzār report a lengthy tradition from Abū-Dharr and Salmān. A passage of the tradition reads: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* took ʿAlī *(peace of Allah be upon him)* by the hand and declared, "He was the first to believe in me and he shall be the first to shake

hands with me on the Day of Resurrection. He is the most veracious one and he is the distinguisher (between truth and falsehood) in this nation. He is the leader of the believers, while money is the leader of the wrongdoers."

The compiler of this book comments: The same narration is quoted by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 156) from al-Ṭabarānī's *al-Muʿjam al-Kabīr* on the authority of Salmān and Abū-Dharr together, from al-Bayhaqī's *al-Sunan al-Kubrā*, and from Ibn ʿAdī's *al-Kāmil* on the authority of Ḥudhayfah.

Kanz al-ʿUmmāl, vol. 6, page 393:

Through his chain of authority, al-Muttaqī al-Hindī reports al-Ma'mūn, on the authority of al-Rashīd, on the authority of al-Mahdī, on the authority of al-Manṣūr, on the authority of his father, on the authority of ʿAbdullāh ibn ʿAbbās who said: I heard ʿUmar ibn al-Khaṭṭāb say: Stop speaking ill of ʿAlī ibn Abī-Ṭālib. I have noticed the Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])* enduing him with a number of such peculiar characteristics that if only the family of al-Khaṭṭāb could have one of them, this would have been more preferred for me than obtaining whatever is under the sun. One day, Abū-Bakr, Abū-ʿUbaydah, and I were among a group of the Companions. We all headed for the door of Ummu-Salamah's house where ʿAlī stood. 'We want to see the Messenger of Allah,' we said. 'He will come out to see you,' ʿAlī answered. When the Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came out, we advanced towards him. He rested on ʿAlī ibn Abī-Ṭālib, put his hand on his shoulder, and said to him, 'You will be contended and competed. You are the foremost of all believers in belief, the most knowledgeable of all of them with the Signs of Allah, the most trustful of all of them, the fairest of all of them in distributing what everyone deserves, the most compassionate of all of them to your subjects, and you shall suffer for misfortunes more than any one else will. You shall always be my supporter. You alone shall wash and bury my dead body. You shall precede all others in every ordeal and every tribulation. After me, you shall never abandon your faith. You shall then be before my hand, carrying the al-Ḥamd Standard and you shall prevent others from approaching my pond.'"

11

Preponderance of ʿAlī's faith over all things

Kanz al-ʿUmmāl, vol. 6, page 156:

Al-Muttaqī al-Hindī writes down: [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "If the heavens and the earth are put in one scale of a balance and ʿAlī's faith is put in the other, the scale of ʿAlī's faith shall most surely outweigh them."

Al-Riyāḍ al-Naḍirah, vol. 2, page 226:

Al-Ṭabarī writes down: ʿUmar ibn al-Khaṭṭāb is reported to have said: I bear witness that I have heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, "If the seven heavens are put in one scale of a balance and ʿAlī's faith is put in the other, the scale of ʿAlī's faith shall most surely outweigh them."

Al-Ṭabarī comments: This tradition is reported by Ibn al-Sammān, al-Ḥāfiẓ al-Salafī, in *al-Mashyakhah al-Baghdādiyyah*, and al-Faḍā'ilī.

12

Imam ʿAlī was the first to perform the prayers

Sunan Ibn Mājah, page 12:

Through his chain of authority, ʿAbbād ibn ʿAbdullāh is reported to have quoted ʿAlī *(peace of Allah be upon him)* as saying: I am the servant of Allah and the brother of His Apostle. I am also the most veracious one. None else claims so but a liar. I performed the prayers seven years before all other people.

The compiler of this book comments: The same tradition is reported by al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 111), adding: Imam ʿAlī *(peace of Allah be upon him)* said, "… I performed the prayers seven years before any one of this community served Allah."

The tradition is also reported by Ibn Jarīr al-Ṭabarī in *Tārīkh al-Ṭabarī*, vol. 2, page 56.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 112:

Through his chain of authority, al-Ḥākim reports Ḥabbah ibn Juwayn to have quoted ʿAlī *(peace of Allah be upon him)* as saying: I worshipped and served Allah with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* for seven years before any one of this community.

The compiler of this book comments: The same tradition is reported by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 394) on the authority of al-Ḥākim and Ibn Mardawayh.

Usd al-Ghābah, vol. 4, page 18:

Through his chain of authority, Ibn al-Athīr reports Abū-Ayyūb al-Anṣārī to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: 'Indeed, the angels invoked Allah's blessings upon me and upon ʿAlī for seven years, because no man except ʿAlī performed the prayers with me.'

The compiler of this book comments: Muḥibb al-Dīn al-Ṭabarī writes down the same tradition in *al-Riyāḍ al-Naḍirah* (vol. 2, page 165) as quoted from Abu'l-Ḥasan al-Khalaʿī. Yet, he reports the last part of it as follows: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "… This is because no one else performed the prayers with us." Yet, the reporter does not mention that they performed the prayers for seven years.

Musnad Aḥmad, vol. 1, page 99:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Ḥabbah al-ʿAranī to have said: One day, I saw ʿAlī on the pulpit smile so widely that his molar teeth could be seen. No other day did I see him smile like this… (Imam) ʿAlī

(peace of Allah be upon him) said: I was with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* performing a prayer behind a date tree when Abū-Ṭālib found us and asked, "What are you doing with my nephew?"

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* invited him to accept Islam as his religion, but Abū-Ṭālib said, "There is no objection to what you are doing (or saying)."

Imam ʿAlī *(peace of Allah be upon him)* then repeated this statement three times: "O Allah! I do not know of any other servant of Yours from this community who served you before Your Prophet and I. Indeed, I performed the prayers seven years before all people."

The compiler of this book comments: This tradition is also cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 395) as quoted from Abū-Dāwūd al-Ṭayālisī, Aḥmad ibn Ḥanbal, Abū-Yaʿlā, and al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn*.

Citing the same tradition in *Majmaʿ al-Zawā'id* (vol. 9, page 102), al-Haythamī adds: The tradition is reported by Aḥmad, Abū-Yaʿlā, al-Bazzār, and al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

In *al-Istīʿāb* (vol. 2, page 458), Ibn ʿAbd al-Barr quotes the same tradition, yet in the following form: "Indeed, I served Allah five years before any one of this community."

Ibn al-Athīr also reports the same tradition in *Usd al-Ghābah* (vol. 4, page 17) in this form: "Indeed, I served Allah five years - *or* seven years - before any one of this community."

Kanz al-ʿUmmāl, vol. 6, page 395:

Al-Muttaqī writes down: Ḥabbah is reported to have said that ʿAlī *(peace of Allah be upon him)* said, "O Allah! You know that no one of this community served You before I did. Indeed, I served You for six years before any one of this community."

Al-Muttaqī al-Hindī comments: The tradition is recorded by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

Khaṣā'iṣ 'Alī ibn Abī Ṭālib, page 3:

Through his chain of authority, al-Nassā'ī reports ʿAlī *(peace of Allah be upon him)* to have said: 'I do not know any one of this community who served Allah after our Prophet except me. I served Allah nine years before any one of this community.'

Asbāb al-Nuzūl, page 182:

Al-Wāḥidī writes down: Al-Ḥasan, al-Shiʿbī, and al-Qaraẓī say: This holy Qur'ānic verse was revealed about ʿAlī, al-ʿAbbās, and Ṭalḥah ibn Shaybah

when they vied in boasting with each other. Ṭalḥah thus said, "I am the custodian of the Holy House; I have its keys in my hands and I am responsible for preparing its curtains."

Al-ʿAbbās said, "I am the one responsible for serving the pilgrims with water."

ʿAlī *(peace of Allah be upon him)* said, "I do not know what you both are saying! I performed the prayers six months before the people did. I am also the one who carried out jihad."

Upon this incident, Allah the Almighty revealed these holy Qur'ānic verses: "*What! Do you make one who undertakes the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people. Those who believed and fled their homes, and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and they are those who are the achievers of their objects.*"[1]

The compiler of this book comments: The same narration is reported by Ibn Jarīr al-Ṭabarī in his book of *Tafsīr* (vol. 10, page 68), referring its chain of authority to Muḥammad ibn Kaʿb al-Quraẓī. Likewise, al-Rāzī quotes the same tradition in his book of *Tafsīr* in the margin of his commentary on the abovementioned Qur'ānic verses of Sūrah al-Tawbah.

Al-Istīʿāb, vol. 2, page 459:

Ibn ʿAbd al-Barr states: ʿAlī *(peace of Allah be upon him)* said, "I performed the prayers with Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* for such-and-such time when none except Khadījah and me offered the prayers with him."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 301:

Through his chain of authority, al-Tirmidhī reports Ibn ʿAbbās to have said: The first to perform the prayers was ʿAlī.

The compiler of this book comments: The same narration is reported by Ibn Jarīr in *Tārīkh al-Ṭabarī* (vol. 2, page 55). It is also quoted by Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 2, page 158), adding: The narration is reported by Abu'l-Qāsim in *al-Muwāfiqāt*.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 111:

Through his chain of authority, al-Ḥākim reports Ibn ʿAbbās to have said: ʿAlī enjoys four characteristics that no one except him enjoys:

(1) He was the first of the Arabs and non-Arabs to perform the prayers with Allah's Apostle.

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[1] Sūrah al-Tawbah (no. 9), verses 19 and 20.

(2) In every military march, the standard (i.e. flag) of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was carried by ʿAlī.

(3) He alone stood steadfast with Allah's Apostle on the Day of Mihrās (i.e. during the Battle of Uḥud).

(4) He alone bathed the dead body of Allah's Apostle and put it in the grave.

The compiler of this book comments: The same narration is reported by Ibn ʿAbd al-Barr in *al-Istīʿāb*, vol. 2, page 457.

Explaining the vocabulary of the narration, Ibn al-Athīr al-Jazrī writes down in *al-Nihāyah fī Gharīb al-Ḥadīth wa'l-Athar*: It is reported that on the day of the Battle of Uḥud, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* felt terribly thirsty; therefore, ʿAlī brought him water from *mihrās* and gave it to him to quench his thirst and then washed away blood from his face with that water, too. It is said that *mihrās* is any hollowed out rock that holds very much water and from which ponds of water can be made. However, according to another explanation, *mihrās* is the name of a pool near Mount Uḥud.

The compiler of this book continues: In a previous section, I have cited a narration reported by al-Ḥākim in which he reports Qays to have said that Saʿd ibn Abī-Waqqāṣ… said, "O man! On which basis are you reviling ʿAlī ibn Abī-Ṭālib? Was he not the first to accept Islam? Was he not the first to perform prayers with the Messenger of Allah?"

In the same section, I also cited another narration written down in *Musnad Abī-Ḥanīfah* where the author reports it from Ḥabbah as saying, "I heard ʿAlī say, 'I was the first to accept Islam and the first to offer prayers with Allah's Apostle.'" The gentle reader may refer to these narrations in the said section.

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 2:
Through his chain of authority, al-Nassā'ī reports Ḥabbah al-ʿAranī to have said that he heard ʿAlī *(peace of Allah be upon him)* say: I was the first to perform prayers with Allah's Apostle.

The compiler of this book comments: The same narration is reported by Aḥmad ibn Ḥanbal in *Musnad Aḥmad*, vol. 1, page 141, Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, vol. 3, part 1, page 13, and Ibn al-Athīr in *Usd al-Ghābah*, vol. 4, page 17, adding: ʿAlī said, "I was the first to perform prayers with the Prophet…"

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 2:
Through his chain of authority, al-Nassā'ī reports Abū-ʿUmayrah who reported Zayd ibn Arqam to have said: ʿAlī was the first to perform the prayers with Allah's Apostle.

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 2:
Through his chain of authority, al-Nassā'ī reports Abū-Ḥamzah the former servant of the Anṣār to have said that he heard Zayd ibn Arqam say: ʿAlī ibn Abī-Ṭālib was the first to perform the prayers with Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household]).*

The compiler of this book comments: The same is reported by Aḥmad ibn Ḥanbal in *Musnad Aḥmad*, vol. 4, page 368 and page 37, Abū-Dāwūd al-Ṭayālisī in *Musnad Abī-Dāwūd*, vol. 3, page 93, and al-Bayhaqī in *Sunan al-Bayhaqī*, vol. 6, page 206.

It is also cited by Ibn ʿAbd al-Barr ibn *al-Istīʿāb*, vol. 2, page 458 and Ibn Jarīr al-Ṭabarī in *Tārīkh al-Ṭabarī*, vol. 2, page 56, who adds: …The first man to perform the prayers with Allah's Apostle was ʿAlī.

Al-Ṭabaqāt al-Kubrā, vol. 3, part 1, page 13:
Through his chain of authority, Ibn Saʿd reports Mujāhid to have said: ʿAlī was the first to perform prayers while he was only ten years old.

Kanz al-ʿUmmāl, vol. 6, page 156:
… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported as saying:] The first to perform prayers with me was ʿAlī.

Al-Muttaqī al-Hindī comments: This tradition's chain of authority is investigated by al-Ḥākim in his book of history and al-Daylamī on the authority of ʿAbdullāh ibn ʿAbbās.

Kanz al-ʿUmmāl, vol. 6, page 395:
ʿAlī *(peace of Allah be upon him)* said: I am the first man to have performed prayers with the Prophet *(peace and blessings of Allah be upon him [and upon his Household]).*

Al-Muttaqī al-Hindī comments: This tradition is also mentioned by Abū-Dāwūd al-Ṭayālisī, Ibn Abī-Shaybah, Aḥmad ibn Ḥanbal, and Ibn Saʿd.

Tārīkh al-Ṭabarī, vol. 2, page 75:
Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Ibn Isḥāq to have said: The first male who believed in Allah's Apostle, performed prayers with him, and believed in whatever he brought from Allah was ʿAlī ibn Abī-Ṭālib, who was then ten years old. Among the many favors that Allah the Almighty granted to ʿAlī ibn Abī-Ṭālib was that he, before the advent of Islam, was under the custody of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]),*.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 300:
Through his chain of authority, al-Tirmidhī reports Anas ibn Mālik to have said: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was appointed as Allah's apostle on Monday, and ʿAlī performed prayers with him from Tuesday.

In this regard, ʿAlī *(peace of Allah be upon him)* is reported to have said…

This narration is reported by Muslim on the authority of Ḥabbah who reported a similar saying from ʿAlī *(peace of Allah be upon him)*.

Tārīkh al-Ṭabarī, vol. 2, page 55:
Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Jābir to have said: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was appointed as Allah's Apostle on Monday, while ʿAlī performed prayers from Tuesday.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 112:
Through his chain of authority, al-Ḥākim reports Buraydah as saying: Abū-Dharr went… The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* received the first Divine revelation on Monday, and ʿAlī *(peace of Allah be upon him)* performed prayers on Tuesday.

Commenting on this narration, al-Ḥākim states: This narration's chain of authority is trustworthy.

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 3:
Through his chain of authority, al-Nassā'ī reports ʿAfīf al-Kindī to have said: Before the advent of Islam, I once came to Makkah to purchase some clothes and perfumes for my wife. I came to al-ʿAbbās ibn ʿAbd al-Muṭṭalib, who was a merchant, and sat with him while my eyes were focused on the Kaʿbah. It was midday when a young man came, raised his eyes towards the sky, and stood facing the Kaʿbah. Before long, a boy came and stood on the young man's right side. Then, a woman came and stood behind them. When the young man bowed, the boy and the woman bowed. When he raised his head, the boy and the woman also did likewise. When he prostrated, they also prostrated. Surprisingly, I said, "ʿAbbās! This is a marvelous thing. Is it not?"

Al-ʿAbbās, agreed and said, "Yes, it is indeed a marvelous thing. Do you know this young man?"

As I answered in the negative, al-ʿAbbās said, "This is Muḥammad, son of ʿAbdullāh. He is my nephew. Do you know the boy? He is ʿAlī, my nephew. Do you know the woman? She is Khadījah the daughter of Khuwaylid, the young man's wife."

Referring to Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*, al-ʿAbbās continued, "This young man, my nephew, has told me that his lord, the Lord of the Heavens and the Earth, has ordered him to follow this religion. I swear by God that none on this earth is following this religion except these three persons."

The compiler of this book comments: This narration is also reported by Aḥmad ibn Ḥanbal in *Musnad Aḥmad*, vol. 1, page, 209, at the end of which

he adds:

Al-ʿAbbās said, "No one follows him in this matter except his wife and his cousin—this boy. He claims that the treasures of Khosrow and Caesar will be opened for him."

ʿAfīf, who was the cousin of al-Ashʿath ibn Qays, used to say after he had converted to Islam and followed its teachings excellently, "If Allah had conferred Islam upon me on that day, I would certainly have been the third Muslim after ʿAlī ibn Abī-Ṭālib [and Lady Khadījah]."

Al-Ḥākim al-Nayshābūrī, too, reports this narration in *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, vol. 3, page 183, adding: ʿAfīf al-Kindī, having converted to Islam and followed it teachings excellently, said, "I wish I embraced Islam on that day so that I would have had one quarter of Islam."

Al-Ḥākim then comments: The chain of authority of this narration is authentic.

The narration is also reported by Ibn Saʿd in *al-Ṭabaqāt al-Kubrā* vol. 8, page 10, adding at the end of it: ʿAfīf said, "I wish I were the fourth person after them."

In *al-Iṣābah fi Tamyīz al-Ṣaḥābah*, vol. 4, part 1, page 248, Ibn Ḥajar al-ʿAsqalānī cites this narration within the biography of ʿAfīf al-Kindī, ascribing the reporting of the narration to al-Baghawī, Abū-Yaʿlā, al-Nassā'ī, al-ʿAqīlī, al-Bukhārī, Ibn Abī-Khaythamah, Ibn Mindah, and the author of *al-Ghaylāniyyāt*.

Ibn ʿAbd al-Barr, in *al-Istīʿāb*, vol. 2, page 458 and 511, quotes the same narration. So does al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl*, vol. 6, page 391, quoting it from Ibn ʿAdī in *al-Kāmil* and Ibn ʿAsākir.

In *Usd al-Ghābah*, vol. 3, page 414, Ibn Athīr cites this narration.

As for al-Haythamī, he quotes the narration in *Majmaʿ al-Zawā'id*, vol. 9, page 103, adding: This narration is reported by Aḥmad, Abū-Yaʿlā, and al-Ṭabarānī through various chains of authority.

Finally, Ibn Jarīr al-Ṭabarī reports the narration in *Tārīkh al-Ṭabarī*, vol. 2, page 56 and 57 through various chains of authority and with similar texts.

Al-Riyāḍ al-Naḍirah, vol. 2, page 159:

Muḥibb al-Dīn al-Ṭabarī reports Ibn Isḥāq as saying: Some scholars state that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, in the earliest days of promulgation for Islam, used to go to the valleys of Makkah at the times of the ritual prayers accompanied by ʿAlī ibn Abī-Ṭālib, because he tried to hide himself from his uncle Abū-Ṭālib, his other uncles, and the people of his tribe. So, the two would perform prayers there and go back

home in the evening. They kept on doing this for a long time until Abū-Ṭālib, one day, found them performing a prayer. He asked his nephew the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O nephew! What is this? I see that you are following a religion."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, "Yes, uncle. This is the religion of Allah, the religion of His angels, the religion of His apostles, and the religion of our forefather Abraham. (*The Holy Prophet added*) Allah has sent me as His apostle to His servants with this religion. You, uncle, are the worthiest of receiving my most sincere advice, being invited to the true guidance, and by responding to my call help me proceed in it."

Abū-Ṭālib replied, "Yes, nephew! By Allah, I cannot separate myself from the religion of my forefathers and from what they had taken as faith. However, by Allah, nothing you dislike shall come upon you as long as I am alive."

Abū-Ṭālib is reported to have said to his son ʿAlī, "What is the religion you are following?"

ʿAlī replied, "Father! I have believed in Allah's Apostle, given credence to what he brought, performed prayers with him, and followed him."

Abū-Ṭālib is claimed to have said in reply to his son, "Behold! He invites you to nothing but prosperity. So, adhere to him."

This is reported by Ibn Isḥāq.

The complier of this book comments: Ibn Jarīr al-Ṭabarī reports the same from Ibn Isḥāq and records it in *Tārīkh al-Ṭabarī*, vol. 2, page 58.

Kanz al-ʿUmmāl, vol. 7, page 56:

Al-Muttaqɸ writes down: ʿAbdullāh ibn Masʿūd is reported to have said: The first time I knew about the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was when I, accompanied by some of my relatives, came to Makkah. As we were advised to meet al-ʿAbbās ibn ʿAbd al-Muṭṭalib, we went to him and found him sitting near the Zamzam Spring. We sat there with him. Meanwhile, we saw a white-faced young man, whose skin was somewhat reddish, whose hair was curly and reached till about half of his ears, whose nose was somewhat hooked, whose teeth were gleaming, whose eyes were black, whose beard was bushy, whose legs were thin from the lower part, whose hands and feet were rough, who put on two white dresses, and who looked like a full moon, coming to the Kaʿbah from the gate known as Bāb al-Ṣafā. We also saw a teenage beardless boy walking at his right side. They were followed by a veiled woman. The young man went towards the Black Stone and kissed it. The boy and the woman did the same after

him. The young man then circumambulated the Holy House seven times, and so did the boy and the woman. Upon seeing this, we asked al-ʿAbbās, "O Abu'l-Faḍl! We do not have any idea about the advent of such a religion amongst you. Has any thing new happened?"

Answering us, al-ʿAbbās said, "This young man is my nephew Muḥammad, the boy ʿAlī the son of Abū-Ṭālib, and the lady, Khadījah. I swear this by Allah: as much as we know, no one on this globe worships Allah through this religion except these three persons."

Al-Muttaqī al-Hindī comments: This narration is reported by Yaʿqūb ibn Shaybah and Ibn ʿAsākir.

The compiler of this book comments: The narration is also recorded by al-Haythamī in *Majmaʿ al-Zawā'id*, vol. 9, page 222, as quoted from al-Ṭabarānī, with the following addition: "… so did the boy and the woman. The young man then kissed the corner of the Kaʿbah, raised his two hands towards the sky, and raised his voice with *allāhu-akbar* (i.e. Allah is the Most Great). The boy standing on his right side, raised his two hands towards the sky, and raised his voice with *allāhu-akbar*. The woman, who stood behind them, did the same thing. He stood erect for a considerable time before he bowed for a considerable time, too. He then raised his head, stood erect, and raised his two hands in prayer. He then prostrated himself. The boy and the woman did likewise. As we saw something that we had never seen before in Makkah, we found it strange; therefore, we came to al-ʿAbbās and asked, "O Abu'l-Faḍl! We do not have any idea about the advent of such a religion amongst you. Has any thing new happened?"

Answering us, al-ʿAbbās said, "Yes, by Allah. Do you not know what this is?"

"No, we do not," we answered.

He explained, "This young man is my nephew Muḥammad, the son of ʿAbdullāh. The boy is ʿAlī, the son of Abū-Ṭālib. The woman is Khadījah the daughter of Khuwaylid. I swear this by Allah: as much as we know, no one on this globe worships Allah through this religion except these three persons."

13

Imam ʿAlī's prayed like the Holy Prophet

Ṣaḥīḥ al-Bukhārī, Book: Ritual Prayers, Chapter: Accomplishing the Allāhu-Akbar Statement in the Ritual Genuflection: [1]

Through his chain of authority, al-Bukhārī reports Muṭrif to have quoted ʿImrān ibn Ḥuṣayn as saying: In al-Baṣrah, we followed ʿAlī (*peace of Allah be upon him*) in a congregational prayer. This man reminded us of the prayer that we used to perform with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. He used to utter the *allāhu-akbar* statement each time he stood erect and bowed for the genuflection.

Ṣaḥīḥ al-Bukhārī, Book: Ritual Prayers, Chapter: Accomplishing the Allāhu-Akbar Statement in the Ritual Genuflection:

Through his chain of authority, al-Bukhārī reports Muṭrif ibn ʿAbdullāh to have said: ʿImrān ibn Ḥuṣayn and I followed ʿAlī ibn Abī-Ṭālib (*peace of Allah be upon him*) in a congregational prayer. He repeated the *allāhu-akbar* statement whenever he went to the ritual prostration of the prayer, whenever he raised his head from prostration, and whenever he stood up. When we finished the prayer, ʿImrān held my hand and said, "This man has reminded me of the prayer of Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*." *Or*, ʿImrān said, "He led us in the very form of the prayers that Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* used to perform."

The compiler of this book comments: Al-Bukhārī cites the same narration in another chapter of the same *Book: Ritual Prayers*, which he entitled: *Uttering the allāhu-akbar statement whenever prostrating and standing up.*[2]

The same is reported by al-Nassā'ī in *Ṣaḥīḥ*, vol. 1, page 164 and 167, Abū-Dāwūd in *Sunan Abī-Dāwūd*, vol. 5, page 84, and Aḥmad ibn Ḥanbal in *Musnad Aḥmad*, vol. 4, page 428, where he adds: … I was with ʿImrān ibn Ḥuṣayn in al-Kūfah where ʿAlī ibn Abī-Ṭālib led us in a congregational prayer… etc. It is also reported on pages 429 and 440 of the same book.

Sunan Ibn Mājah, Book: Prayer, Chapter: The Taslīm:[3]

Through his chain of authority, Ibn Mājah reports Abū-Mūsā to have said: On the day of the Battle of the Camel, ʿAlī led us in a congregational prayer

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[1] *Kitāb al-ṣalāt, bāb itmām al-takbīr fi'l-rukū'*

[2] *bāb ithbāt al-takbīr fi kulli khafḍin wa-raf'in*

[3] *Kitāb al-ṣalāt, bāb al-taslīm*

that reminded us of the prayers that were led by the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).* However, we had either forgotten it or given it up. Finally, he turned his face towards his right and left sides while he was reciting the Taslīm statement (i.e. the concluding statement of ritual prayers).

The compiler of this book comments: The same narration is cited by Aḥmad ibn Ḥanbal in *Musnad Aḥmad*, vol. 4, page 393 through two chains of authority and on pages 400 and 415, with little difference in the order of statements.

Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī, vol. 2, page 413:

Ibn Ḥajar al-ʿAsqalānī writes down: Through an authentic chain of authority, Aḥmad and al-Ṭaḥḥāwī report Abū-Mūsā al-Ashʿarī to have said: ʿAlī reminded us of the prayer that we used to perform with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. However, we had either forgotten it or stopped performing it intentionally.

The compiler of this book adds: On page 414 of the same book, the author writes down: According to the report of Qutādah on the authority of Muṭrif, ʿImrān ibn Ḥuṣayn is reported to have said: For long ages, I have not performed a more similar prayer to the one that was performed by the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* than this one (led by ʿAlī).

14

Beauty of Imam ʿAlī's face and the inscriptions on the stones of his rings

Al-Istīʿāb, vol. 2, page 469:
Ibn ʿAbd al-Barr writes down: The best description I have ever read about ʿAlī, may Allah be pleased with him, is the following: ʿAlī was medium sized although he seemed a little bit shorter than ordinary men. His eyes were big and very black. His face was as good-looking as the full moon. He had a great body. He was broad-shouldered. His neck was delicate and as white as a silver vessel. His hands were tough. He was bald and there was no hair on his scalp except on the backside. His beard was heavily haired. The soft ends of his bones were as great as the bones of a predatory beast. His upper arm cannot be distinguished from his forearm as if they were merged together. In his walking, he was leaning to the front side. When he held the arm of someone, it was as if he stopped his breath; so, he could no longer breathe. His hands and forearms were fleshy. When he walked to a battlefield, he would trot. He was brave-hearted. He would always be the winner in wrestling. He was courageous and venerable in the eyes of whoever faced him.

Usd al-Ghābah, vol. 4, page 39:
Ibn al-Athīr states: Ibn Abi'l-Dunyā says: Abū-Hurayrah reported that ʿAbdullāh ibn Dāwūd quoted Mudrik Abu'l-Ḥajjāj to have said: I saw ʿAlī delivering a speech. His face was the most handsome of all faces.

Al-Riyāḍ al-Naḍirah, vol. 2, page 202:
Muḥibb al-Dīn al-Ṭabarī states: Al-Mullā writes down in *al-Sīrah*: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was asked, "O Allah's Apostle! How can ʿAlī carry the al-Ḥamd Standard?"

He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Why can he not carry it when he has been given such numerous distinctive features as my patience, Joseph's beauty, and Gabriel's strength?"

Al-Riyāḍ al-Naḍirah, vol. 2, page 218:
Ibn ʿAbbās is reported to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Whoever would like to see the forbearance of Abraham, the wisdom of Noah, and the beauty of Joseph, may look at ʿAlī ibn Abī-Ṭālib.

Muḥibb al-Dīn al-Ṭabarī states: This narration is reported by al-Mullā in *al-*

Sīrah.

Kanz al-ʿUmmāl, vol. 3, page 336:

Al-Muttaqī writes down: ʿAbd-Khayr is reported to have said: ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* used to wear four rings in his fingers. One was made of corundum; it helps one gain one's needs. The other was made of turquoise; it grants victory. The third was made of Chinese iron; it grants power. The fourth was made of onyx; it immunes its user against misfortunes.

The inscription that was written on his corundum ring was: *There is no god save Allah, the King and the Manifest Truth.* [1]

The inscription that was written on his turquoise ring was: *Allah is the King.* [2]

The inscription that was written on his iron ring was: *All might is Allah's*.[3]

The inscription that was written in three lines on his onyx ring was: *Only that which Allah wills shall come to pass. There is no power save with Allah. I implore Allah's forgiveness.* [4]

Al-Muttaqī comments: This narration is reported by al-Ḥākim in his book of history, al-Ṣābūnī in *al-Mi'atayn*, and Abū-ʿAbd al-Raḥmān al-Salamī in *al-Amālī*.

Nūr al-Abṣār, page 94:

Al-Shabalnajī writes down: The inscription that was written on the stone of ʿAlī's ring read as follows: *I relegate my affairs to Allah.*[5]

According to another narration, the inscription reads as follows: *Allah is sufficient for me.* [6]

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[1] *lā ilāha illā'llāhu almaliku alḥaqqu almubīnu*

[2] *allāhu'l-maliku*

[3] *al'izzatu lillāhi*

[4] *mā shā'a allāhu. lā quwwata illā billāhi. astaghfiru'llāha.*

[5] *asnadtu ẓahrī ilā allāhi*

[6] *ḥasbiya allāhu*

15

Imam ʿAlī's agnomens and blessed epithets

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Virtuous of ʿAlī ibn Abī-Ṭālib:[1]

Through his chain of authority, al-Bukhārī reports ʿAbd al-ʿAzīz ibn Abī-Ḥāzim to have said: One day, a man came to Sahl ibn Saʿd and complained, "This man; i.e. the governor of al-Madīnah, is reviling ʿAlī from the minbar."

"What is he saying?" Sahl asked.

The man answered, "He is calling him Abū-Turāb (the father of dust)!"

Sahl laughed and said, "By Allah I swear this: this name was given to him by the Messenger of Allah and this name was the dearest to ʿAlī of all of his names."

The man liked this discourse; so, he asked, "O Abū-ʿAbbās! How is that?"

Sahl related, "One day, ʿAlī came to Fāṭimah his wife and then left his house. He laid down in the shadow of the Mosque. Then, the Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])* visited ʿAlī's house and asked Fāṭimah about him. 'He is lying down in the shadow of the Mosque,' she answered. When the Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came towards ʿAlī, he found his garment falling from his back, causing the dust to cover his entire body. He sat down sweeping the dust from ʿAlī's body and then said, 'Sit down, Abū-Turāb! Sit down, Abū-Turāb!'"

The compiler of this book comments: With little difference, al-Bukhārī reports the same narration in *Book: Ritual Prayers* (*kitāb al-ṣalāt*), *Chapter: Men Sleeping In Mosques* (*bāb nawm al-rijāl fi'l-masjid*), *Book: Manners* (*kitāb al-adab*), *Chapter: Calling by the Agnomen: Abū-Turāb* (*bāb al-takannī bi'abī-turāb*), and *Book: Asking Permission* (*kitāb al-istīdhān*), *Chapter: Taking A Nap in the Mosque* (*bāb al-qā'ilah fi'l-masjid*).

He also cites the same narration in his other book: *al-Adab al-Mufrad*, *Chapter: Calling Men With Epithets They Actually Have* (*bāb man kannā rajulan bishay'in huwa fīhi*).

The same narration is also cited by Muslim in *Ṣaḥīḥ Muslim*, *Book: Virtues of the Prophet's Companions* (*kitāb faḍā'il al-ṣaḥābah*), *Chapter: Some*

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[1] *Kitāb bid' al-khalq, bāb manāqib ʿalī ibn abī-ṭālib*

Virtues of ʿAlī ibn Abī-Ṭālib (*bāb min faḍā'il ʿalī ibn abī-ṭālib*).

Ibn Jarīr al-Ṭabarī also records the narration in *Tārīkh al-Ṭabarī*, vol. 2, page 124.

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 39:

Through his chain of authority, al-Nassā'ī reports ʿAmmār ibn Yāsir to have said: ʿAlī ibn Abī-Ṭālib and I were together during the al-ʿAshīrah military campaign that was led by the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* in the center of Yanbuʿ. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* resided there for one month, during which he entered into a peace treaty and a nonaggression pact with the Midlaj tribe and their allies, the Ḍamarah tribe.

One day after that, ʿAlī *(peace of Allah be upon him)* asked me, "Abu'l-Yaqẓān! Would you like for you and me to go to these people from the Midlaj tribe who are working near a spring to see what they are doing?

I agreed, and we went there, watching them work. When we felt sleepy, we headed for some date trees and slept on the ground under their shade. We woke up and noticed that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was moving our bodies with his leg while we were covered with dust. On that day, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī *(peace of Allah be upon him)*, "What is the matter with you, O Abū-Turāb?" He said so because he noticed that ʿAlī's body was covered with dust.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then said to us, "May I tell you both who the two most wretched men are?"

"Yes, you may, Allah's Apostle," we said.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* explained, "The first most wretched man was the red-faced man of the Thamūd tribe who hamstrung the she-camel (of Prophet Ṣāliḥ). The second one is the man who will strike you on this (i.e. your head) so heavily that he will cause your blood to splash this (i.e. your beard)."

The compiler of this book comments: This tradition is also reported by Aḥmad ibn Ḥanbal in *Musnad Aḥmad*, vol. 4, page 262, al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, vol. 3, page 140, al-Ṭaḥḥāwī in *Mushkil al-Āthār*, vol. 1, page 351, and al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl*, vol. 6, page 399, where he adds: This narration is also recorded by al-Baghawī, al-Ṭabarānī, Ibn Mardawayh, Abū-Naʿīm, Ibn ʿAsākir, and Ibn al-Najjār.

Kanz al-ʿUmmāl, vol. 4, page 390:

… On his way to the Mosque, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* found ʿAlī sleeping on the ground while his garment had fallen

aside, causing him to be covered with dust. He sat down sweeping the dust from his body and said, "Sit down! O Abū-Turāb!"

Since then, no other nickname was dearer to ʿAlī than this one, because it was the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* who had given it to him.

Al-Muttaqī al-Hindī comments: This narration is recorded by Abū-Naʿīm in *al-Maʿrifah* on the authority of Sahl ibn Saʿd al-Sāʿidī.

Majmaʿ al-Zawā'id, vol. 9, page 111:

Al-Haythamī writes down: ʿAbdullāh ibn ʿAbbās reported that when the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* brought into fraternal association between each couples of Muslim individuals; one from the Muslims of Makkah who emigrated to Yathrib (i.e. *Muhājirūn*) and another from Yathrib whose people supported and received the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and his fellows (i.e. *Anṣār*), he left ʿAlī *(peace of Allah be upon him)* without appointing him a brother. ʿAlī *(peace of Allah be upon him)* therefore felt so hurt that he left the crowds and came to sleep on his arm at the bank of a stream, where the wind raised and scattered dust on his body. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then came out looking for him. When he found him, he kicked him with his foot and said, "Stand up! Nothing befits you more than being Abū-Turāb (the father of dust). You were hurt because I held fraternity ties between each couple of the Muhājirūn and the Anṣār and I did not make fraternity ties between you and anyone else. Does it not please you that your standing with me is the same as (Prophet) Aaron's standing with (Prophet) Moses, except that there will not be any prophet after me? Behold! He that loves you shall be surrounded by security and true faith, but he that hates you shall die the death of the infidels who did not accept Islam and shall be interrogated for the deeds he has done in Islam."

Al-Haythamī comments: This narration is reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* and *al-Muʿjam al-Kabīr*.

The compiler of this book comments: The same narration is also cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl*, vol. 6, page 154.

Ḥilyat al-Awliyā', vol. 3, page 201:

Through his chain of authority, Abū-Naʿīm reports Jābir to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*, "Peace be upon you, O father of the two pillars. I entrust my two pillars to your care; so, treat them carefully. Very soon will the two pillars be demolished. Yet, I entrust you with Allah and I beseech Him to save you on behalf of me."

Thus, when the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* passed away, ʿAlī *(peace of Allah be upon him)* said, "This was one of the two pillars to which the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had referred."

When Fāṭimah *(peace of Allah be upon her)* passed away, ʿAlī *(peace of Allah be upon him)* said, "This was the other pillar that was mentioned by the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*."

The compiler of this book comments: The same narration is cited by Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah*, vol. 2, page 154 and by ʿAlī ibn Sulṭān in *Mirqāt al-Mafātīḥ*, page 597, both of whom report the narration from Aḥmad's *al-Manāqib*, where he writes down: "When Fāṭimah departed this life, ʿAlī said, 'This is the other pillar.'"

Al-Mannāwī, too, cites the same narration in *Kunūz al-Ḥaqā'iq*, page 79, yet in a brief form, as is quoted from al-Daylamī.

As for al-Muttaqī al-Hindī, he cites the narration in *Kanz al-ʿUmmāl*, vol. 6, page 159 quoting it from Abū-Naʿīm and Ibn ʿAsākir and in vol. 7, page 107, quoting it from Abū-Naʿīm in *al-Maʿrifah*, al-Daylamī, and Ibn ʿAsākir.

Nūr al-Abṣār, page 94:

Al-Shabalnajī writes down: The nicknames of Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* are: *al-murtaḍā* (the well-pleased), *ḥaydar* (the lion), *amīr al-mu'minīn* (the commander -*or* leader- of the believers), and *al-anzaʿ al-baṭīn* (the corpulent baldhead). [1]

His teknonyms were Abu'l-Ḥasan, Abu'l-Sibṭayn, and Abū-Turāb, which was given to him by the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*.

Al-Riyāḍ al-Naḍirah, vol. 2, page 155:

Muḥibb al-Dīn al-Ṭabarī writes down: He (i.e. Imam ʿAlī ibn Abī-Ṭālib) is

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[1] A man is reported to have requested ʿAbdullāh ibn ʿAbbās, "Please, tell me about the corpulent baldheaded man about whom the people of this nation disputed." ʿAbdullāh answered, "O man! You have asked me about a man better than whom no other man, except the Messenger of Allah, ever trod the pebbles of this earth. He was unquestionably the brother of Allah's Messenger, his cousin, his successor, and his vicegerent among the individuals of his nation. He was totally free from (i.e. *anzaʿ*) polytheism and well-versed (i.e. *baṭīn*) in knowledge. I did hear the Messenger of Allah saying, 'He that desires deliverance on the morrow, must show full obedience to this baldheaded man (i.e. Imam ʿAlī).'" Reference: Shaykh al-Ṣadūq, *ʿIlal al-Sharā'iʿ*, vol. 1, page 160.

According to this tradition, the word *anzaʿ* means free from polytheism and the word *baṭīn* means well-versed in knowledge. [*Translator*]

also nicknamed *bayḍat al-balad* (the unique person), *al-amīn* (the trustworthy), *al-sharīf* (the chief), *al-hādī* (the guide), *al-muhtadī* (the well-guided), and *dhu'l-udhunil'wāʿiyah* (the retaining ear).

According to an authentic narration, one of ʿAlī's poetic verses read, "*I am that whose mother named him Ḥaydarah…*" Ḥaydarah is one of the names of the lion. When his mother Fāṭimah gave birth to him, she first named him after her father, but Abū-Ṭālib disliked the name and gave him the name: ʿAlī.

The compiler of this book comments: Imam ʿAlī *(peace of Allah be upon him)* has other nicknames, which will be cited in coming sections of this book, such as *yaʿsūb al-dīn* (the chief of the religion), *imām al-muttaqīn* (the leader of the pious), *qā'id al-ghurr al-muḥajjalīn* (the guide of the marked and white-forehead ones), and many others.

16

Prayers are inadmissible unless Allah's blessings upon Muḥammad and his Household are invoked

Kanz al-ʿUmmāl, vol. 1, page 173:

… There is always a screen between Allah and all prayers unless the suppliant invokes Allah's blessings upon the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. When a suppliant does, the screen will be torn and the prayer will reach Allah. However, when a suppliant does not invoke His blessings upon the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, the prayer will be returned to him inadmissible.

Al-Muttaqī al-Hindī comments: This narration is recorded by al-Daylamī who reports it from ʿAlī *(peace of Allah be upon him)*.

The compiler of this book comments: The same narration is mentioned by Ibn Ḥajar in *al-Ṣawāʿiq al-Muḥriqah* (page 88), yet in the following form: A prayer is screened until the suppliant invokes Allah's blessings upon Muḥammad and his Household. O Allah, please send blessings upon Muḥammad and his Household.

Fayḍ al-Qadīr, vol. 5, page 19:

Commentary on the text: Al-Ṭabarānī, in *al-Muʿjam al-Awsaṭ*, reports ʿAlī *(peace of Allah be upon him)*, directly, to have said, "All prayers are screened until the suppliant invokes Allah's blessings upon Muḥammad and Muḥammad's Household."

Al-Mannāwī comments: Al-Haythamī states that the transmitters of this narration are trustworthy.

The compiler of this book comments: The same is cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 1, page 214), quoting it from ʿUbaydullāh ibn Abī-Ḥafṣ al-ʿAyshī in his book of *Ḥadīth*, ʿAbd al-Qādir al-Rahawī in *al-Arbaʿīn*, al-Ṭabarānī in *al-Muʿjam al-Kabīr*, and al-Bayhaqī in *Shuʿab al-Īmān*.

Fayḍ al-Qadīr, vol. 3, page 543:

Text: Prayers are screened from Allah until His blessings upon Muḥammad and his Household are invoked.

Al-Mannāwī comments: This tradition is recorded by Abu'l-Shaykh who reports it from ʿAlī *(peace of Allah be upon him)*.

Commentary: In *Shuʿab al-Īmān*, al-Bayhaqī quotes the tradition from ʿAlī *(peace of Allah be upon him)* in the same aforementioned form with and without

mentioning its chain of authority. Moreover, al-Tirmidhī also reports it from Ibn ʿUmar but with little change in the text.

The compiler of this book comments: The authenticity of the aforesaid narrations is supported by two more narrations, as follows:

Kanz al-ʿUmmāl, vol. 1, page 181:

… "O ʿAlī, if you are saddened by a misfortune, say this [supplicatory prayer]: 'O Allah, please guard me with Your Eye that never sleeps and encompass me with Your Wrap that is never accessible… O Allah, I invoke You to bless Muhammad and Muḥammad's Household. By You only do I stave off the enemies and the tyrants… etc.

Al-Muttaqī al-Hindī comments: This narration is reported by al-Daylamī in *Musnad al-Firdaws* from ʿAlī *(peace of Allah be upon him)*.

Qaṣaṣ al-Anbiyā', Story of Prophet Joseph, page 157:

Al-Thaʿlabī writes down: … On the fourth day, Archangel Gabriel came to Prophet Joseph and asked, "Boy, who cast you here in this well?"

Joseph replied, "My paternal half-brothers."

The Archangel asked, "Why did they do so?"

Joseph replied, "They envied me for my closeness with my father."

The Archangel said, "Would you wish to find yourself a way out of this well?"

"Yes, I would," Joseph replied.

The Archangel instructed, "You should say these [supplicatory] words: O He, Who Makes all things! O He, Who sets all broken things! O He, Who is present in all sessions held! O He, Who witnesses all confidential meetings! O He, Who is always nigh and is never far off! O He, Who entertains each and every lonely one! O He, Who always overcomes and is never defeated! O He, Who knows best all unknown things! O He, Who is Ever-living and never expires! O Fashioner of the heavens and the earth! O Master of dominion! O Lord of all majesty and honoring! I beseech You to send blessings on Muḥammad and Muḥammad's Household, to prepare a way out and a relief against my trouble and my distress, and to grant me sustenance from whence I expect and from whence I do not expect."

So, when Joseph *(peace of Allah be upon him)* said these words, Allah granted him an exit from that pit, gave him relief against the plots of his brothers, and granted him the kingdom of Egypt from where he never expected.

17

Ritual prayers are inadmissible unless Allah's blessings upon Muḥammad and Muḥammad's Household are invoked

Sunan al-Bayhaqī, vol. 2, page 379:
Through his chain of authority, al-Bayhaqī reports Abū-Mas ʿūd to have said: If I perform or offer a prayer in which I do not invoke Allah's blessings upon Muḥammad's Household, I will surely be certain that my prayer has not been performed correctly.

The compiler of this book comments: Al-Bayhaqī reports the same narration through another chain of authority in this form: "If I offer a prayer in which I do not invoke Allah's blessings upon Muḥammad and Muḥammad's Household, I will surely believe that my prayer has not been complete."

The same is recorded by al-Dāraquṭnī in *Sunan* (page 136).

Sunan al-Dāraquṭnī, page 136:[1]
Through his chain of authority, al-Dāraquṭnī reports Abū-Mas ʿūd al-Anṣārī to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: 'Whoever offers a prayer in which he refrains from invoking Allah's blessings upon me and upon my Household, his prayer will not be accepted.

Dhakhā'ir al-ʿUqbā, page 19:
Muḥibb al-Dīn al-Ṭabarī writes down: Jābir is reported to have frequently said: If I offer a prayer in which I do not invoke Allah's blessings upon Muḥammad and Muḥammad's Household, I will believe that my prayer has not been accepted.

Al-Ṣawā ʿiq al-Muḥriqah, page 88:[2]
Ibn Ḥajar writes down: Al-Shāfi ʿī—may Allah be pleased with him—is reported to have composed these poetic verses:

O Household of Allah's Messenger! Love for you is an obligation
Which Allah has enforced in the Qur'ān;

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[1] The book's compiler is Abu'l-Ḥasan ʿAlī ibn ʿUmar al-Baghdādī, who was born in AH 306 and died in AH 385. [*Translator*]

[2] The book's full name is *al-Ṣawā ʿiq al-Muḥriqah fi'l-Raddi ʿalā Ahl al-Bida ʿi wa'l-Zandaqah*. Its author is Abu'l-ʿAbbās Shihāb al-Dīn Aḥmad ibn Ḥajar al-Haythamī who was born in AH 909 and died in AH 974. [*Translator*]

Suffices you the great honor that
If one does not invoke Allah's blessings upon you all,
It will be as though he did not say his prayers at all.
The compiler of this book comments: These poetic verses are also quoted by al-Shabalnajī in *Nūr al-Abṣār* (page 104).

In coming sections, I will cite more Prophetic traditions in which the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* orders Muslims to invoke Allah's blessings upon him and upon his family members in the *tashahhud*; one of the pillars of the ritual prayers, such as his saying, "When you utter the *tashahhud* statement in the prayers, you should say: O Allah, please pour Your blessings upon Muḥammad and the Household of Muḥammad."

It goes without saying that the Holy Prophet's orders must involve obligation; therefore, it is obligatory to invoke Allah's blessings upon the Holy Prophet and his Household in the ritual prayers; otherwise, prayers are decided as invalid, because any deliberate breach in the obligatory pillars of the ritual prayers leads to invalidity of these prayers. Furthermore, a ritual prayer is invalid when a breach is made to any of its obligatory pillars even inattentively, unless there is overwhelming evidence that proves the validity of such prayers, such as the Prophetic tradition that reads, "A prayer must not be re-performed unless one of the following five breaches is made… etc."

In the margin of his commentary on Sūrah al-Shūrā (no. 42), verse no. 23 (known as *Āyat al-Mawaddah*), al-Rāzī, in his book of *Tafsīr*, writes down: Invoking Allah's blessings upon the Holy Prophet's family is indeed a great position. For this reason, the invocation has been decided to be the concluding part of the *tashahhud* statement in the ritual prayers, where it is obligatory upon a performer of a prayer to invoke Allah's blessings upon them, saying: *allāhumma ṣalli ʿalā muḥammadin wa-'āli muḥammadin* (O Allah, please pour blessings upon Muḥammad and Muḥammad's Household).

18

Method of invoking Allah's blessings upon the Holy Prophet and his Household

Too numerous are the Prophetic traditions that have been reported about the method of invoking Allah's blessings upon the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and his Household. In this regard, al-Suyūṭī in *al-Durr al-Manthūr*, in the margin of his commentary on this holy Qur'ānic verse: "*Behold! Allah and His angels shower blessings on the Prophet. O you who believe! Invoke blessings on him and salute him with a worthy salutation,*"[1] writes down that the method of invoking Allah's blessings upon the Holy Prophet and his Household has been reported from Ka'b ibn 'Ajrah, Yūnus ibn Khabbāb, Ibrāhīm ibn Abī-Kathīr, 'Abd al-Raḥmān ibn Kathīr, a companion of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, Ṭalḥah ibn 'Ubaydullāh, Abū-Sa'īd al-Khidrī, Abū-Hurayrah, Abū-Mas'ūd, 'Uqbah ibn 'Amr, 'Alī ibn Abī-Ṭālib *(peace of Allah be upon him)*, Zayd ibn Abī-Khārajah, Buraydah, and Ibn Mas'ūd. All of them are reported through uninterruptedly transmitted accounts to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as teaching the method of invoking Allah's blessings upon him and his Household.

For fear of lengthiness, I will hereinafter quote a few of these narrations:

Ṣaḥīḥ al-Bukhārī, Book: Supplications, Chapter: Invoking Allah's Blessings on the Holy Prophet: [2]

Through his chain of authority, al-Bukhārī reports 'Abd al-Raḥmān ibn Abī-Laylā to have said: Ka'b ibn 'Ajrah met me and said, "May I give you a present? One day, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came out of his house towards us. We asked, 'O Allah's Apostle! We have learnt how to salute you. Now how should we invoke Allah's blessings upon you?'

He *(peace and blessings of Allah be upon him [and upon his Household])* instructed, 'You may say: O Allah, shower Your blessings upon Muḥammad and Muḥammad's Household like You showered Your blessings upon Abraham and Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, pour Your benedictions upon Muḥammad and Muḥammad's Household like You poured Your benedictions upon Abraham and

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[1] Sūrah al-Aḥzāb (no. 33), verse 56.

[2] *Kitāb al-da'awāt, bāb al-ṣalātu 'alā alnabiyyi.*

Abraham's household. Verily, You are worthy of all praise and full of all glory.'"[1]

The compiler of this book comments: Al-Bukhārī reports the same tradition in *Book: Genesis of Creation* (*bid' al-khalq*) and *Book: Qur'ānic Exegesis* (*tafsīr*).

Muslim also reports it in *Ṣaḥīḥ Muslim*, *Book: Ritual Prayers* (*al-ṣalāt*), *Chapter: Invoking Allah's Blessings on the Prophet after uttering the Tashahhud Statement* (*al-ṣalātu ʿalā al-nabiyyi baʿda al-tashahhud*) through various chains of authority.

The tradition is also quoted in *Ṣaḥīḥ al-Nassā'ī*, *Sunan Ibn Mājah*, *Musnad Aḥmad*, *Musnad Abī-Dāwūd al-Ṭayālisī*, *Sunan al-Dārimī*, *Sunan al-Bayhaqī*, Abū-Ibrāhīm's *Ḥilyat al-Awliyā'*, al-Ṭaḥḥāwī's *Mushkil al-Āthār*, and al-Khaṭīb al-Baghdādī's *Tārīkh Baghdād*.

Other master scholars have collected the various chains of authority through which the aforesaid tradition was reported from Kaʿb ibn ʿAjrah.

Ṣaḥīḥ al-Bukhārī, Book: Qur'ānic Exegesis, Chapter: Exegesis of Verse No. 56 of Sūrah al-Aḥzāb:[2]

Through his chain of authority, al-Bukhārī reports Abū-Saʿīd al-Khidrī to have said: We asked, "O Allah's Apostle! We have learnt how to salute you. Now, how should we invoke Allah's blessings upon you?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "You may say: O Allah, shower Your blessings upon Muḥammad, Your servant and apostle, like You showered blessings upon Abraham's household; and pour Your benedictions upon Muḥammad and Muḥammad's Household like You poured them upon Abraham."

The compiler of this book comments: The same tradition, yet with little difference in its text, is also cited in *Ṣaḥīḥ al-Bukhārī*, *Book: Supplications* (*al-daʿawāt*). *Chapter: Invoking Allah's Blessings Upon The Holy Prophet* (*al-ṣalātu ʿalā al-nabiyyi*).

Al-Nassā'ī, too, reports the same tradition in *Ṣaḥīḥ al-Nassā'ī* (vol. 1, page 190). So do Aḥmad ibn Ḥanbal in *Musnad Aḥmad* (vol. 2, page 42) and al-

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[1] The forms of invocation of Allah's blessings upon the Holy Prophet and his Household have been translated literally and word-for-word in this section, so that the dear reader can notice the little difference between each form and another, although the translation may seem to be lengthy and repetitive. [*Translator*]

[2] *Kitāb al-tafsīr, bāb qawluhū taʿālā: inna allāha wamalā'ikatahū yuṣallūna ʿalā al-nabiyyi*

Ṭaḥḥāwī in *Mushkil al-Āthār* (vol. 3, page 73).

Al-Adab al-Mufrad, page 93:

Through his chain of authority, al-Bukhārī reports the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to have said: Whoever says this invocatory prayer, I will be a witness for him on the Day of Resurrection and I will intercede for him: O Allah, please send Your blessings upon Muḥammad and upon Muḥammad's Household like You sent Your blessings upon Abraham and upon Abraham's household; and pour Your benedictions upon Muḥammad and upon Muḥammad's Household like You poured Your benedictions upon Abraham and upon Abraham's household; and shower Your mercy upon Muḥammad and upon Muḥammad's Household like You showered Your mercy upon Abraham and upon Abraham's household.

Ṣaḥīḥ Muslim, Book: Prayer, Chapter: Invocation of Allah's Blessings upon the Prophet after the Tashahhud Statement:

Through his chain of authority, Muslim reports Abū-Masʿūd al-Anṣārī to have said: One day, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* joined us while we were sitting with Saʿd ibn ʿAbādah. Bashīr ibn Saʿd said, "Allah the Almighty and All-majestic has ordered us to invoke His blessings upon you, Allah's Apostle! Now, how should we invoke His blessings upon you?"

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* kept silent for such a long time that we hoped we had not asked him. He then spoke, "You should say: 'O Allah, send Your blessings upon Muḥammad and upon Muḥammad's Household like You sent Your blessings upon Abraham's household; and pour Your benedictions upon Muḥammad and upon Muḥammad's Household like You poured Your benedictions upon Abraham's household among the peoples. Verily, You are worthy of all praise and full of all glory.' As for saluting me, you have already learnt it."

The compiler of this book comments: The same tradition is reported by al-Tirmidhī in *Ṣaḥīḥ al-Tirmidhī* (vol. 2, page 212) who adds: In this connection, similar traditions are reported from ʿAlī *(peace of Allah be upon him)*, Abū-Ḥamīd, Kaʿb ibn ʿAjrah, Ṭalḥah ibn ʿUbaydullāh, Abū-Saʿīd, Zayd ibn Khārajah (who is also called Ḥārithah), and Buraydah. The aforesaid tradition has been decided as acceptable and authentic.

It is also reported by al-Nassā'ī in *Ṣaḥīḥ*, Abū-Dāwūd in *Sunan*, Mālik ibn Anas in *al-Muwaṭṭa'*, Aḥmad ibn Ḥanbal in *Musnad*, al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, al-Dārimī in *Sunan*, al-Bayhaqī in *Sunan*, and al-Ṭaḥḥāwī in *Mushkil al-Āthār*, as well as by a big number of master scholars through numerous chains of authority.

Ṣaḥīḥ al-Nassā'ī, vol. 1, page 190:
Through his chain of authority, al-Nassā'ī reports Mūsā ibn Ṭalḥah to have quoted his father as saying: We asked, "O Allah's Apostle! What is the method of invoking Allah's blessings upon you?"

He answered, "(You should say:) O Allah, send blessings upon Muḥammad and upon Muḥammad's Household like You sent blessings upon Abraham and Abrahams' household. Verily, You are worthy of all praise and full of all glory; and pour Your benedictions upon Muḥammad and upon Muḥammad's Household like You poured benedictions upon Abraham and Abraham's household. Verily, You are worthy of all praise and full of all glory."

The compiler of this book comments: Al-Nassā'ī reports the same tradition from another way of narration from Mūsā ibn Ṭalḥah. This tradition is also quoted by Ibn Jarīr al-Ṭabarī in his book of *Tafsīr*, Aḥmad ibn Ḥanbal in *Musnad*, Abū-Naʿīm in *Ḥilyat al-Awliyā'*, al-Ṭaḥḥāwī in *Mushkil al-Āthār*, and Ibn ʿAbd al-Barr in *al-Istīʿāb*. Some of these scholars have quoted the tradition from two ways of narration.

Ṣaḥīḥ al-Nassā'ī, vol. 1, page 190:
Through his chain of authority, al-Nassā'ī reports Mūsā ibn Ṭalḥah to have said: I once asked Zayd ibn Khārajah about the way of invoking Allah's blessings upon the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* He answered: I asked the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* this very question, and he said, "You should invoke Allah's blessings upon me earnestly and exert yourselves in supplication, by saying: O Allah, please send blessings upon Muḥammad and upon Muḥammad's Household."

The compiler of this book comments: This tradition is also reported by Aḥmad ibn Ḥanbal in *Musnad*, Abū-Naʿīm in *Ḥilyat al-Awliyā'*, al-Ṭaḥḥāwī in *Mushkil al-Āthār*, al-Mannāwī in *Fayḍ al-Qadīr* in both the text of the book and the commentary on it, quoting it from a number of transmitters of Prophetic traditions. Finally, the tradition is also cited by Ibn al-Athīr in *Usd al-Ghābah*.

Sunan Ibn Mājah, Book: Prayer, page 65:
Through his chain of authority, Ibn Mājah reports ʿAbdullāh ibn Masʿūd to have said before a group of people: 'If you intend to invoke Allah's blessings upon His Apostle, you should do it excellently, because your invocations may be brought before him (i.e. the Apostle of Allah).

They asked, "You may kindly teach us how to invoke Allah's blessings upon the Holy Prophet."

ʿAbdullāh instructed, "You should say: O Allah, please render Your

blessings, mercy, and benedictions to be poured upon the Chief of the Apostles… O Allah, send Your blessings upon Muḥammad and upon Muḥammad's Household like You sent Your blessings upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, pour Your benedictions upon Muḥammad and upon Muḥammad's Household like You poured Your benedictions upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory.

The compiler of this book comments: The same narration is reported by Abū-Na ʿīm in *Ḥilyat al-Awliyā'* vol. 4, page 271.

Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī, vol. 13, page 411:

Ibn Ḥajar al-ʿAsqalānī writes down: Al-Ṭabarī, in *al-Tahdhīb*, records a tradition that he reports via Ḥanẓalah ibn ʿAlī, (directly) on the authority of Abū-Hurayrah who said: [The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said] Whoever utters this invocation, I will be a witness for him on the Day of Resurrection and intercede for him: 'O Allah, please send Your blessings upon Muḥammad and upon Muḥammad's Household like You sent Your blessings upon Abraham and upon Abraham's household; and pour Your benedictions upon Muḥammad and upon Muḥammad's Household like You poured Your benedictions upon Abraham and upon Abraham's household; and shower Your mercy upon Muḥammad and upon Muḥammad's Household like You showered Your mercy upon Abraham and upon Abraham's household.

Mustadrak al-Ṣaḥīḥayn, vol. 1, page 269:

Through his chain of authority, al-Ḥākim al-Nayshābūrī reports Ibn Mas ʿūd to have quoted the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* as saying: When you utter the *tashahhud* statement in the prayers, you should say: O Allah, send Your blessings upon Muḥammad and upon Muḥammad's Household; and pour Your benedictions upon Muḥammad and upon Muḥammad's Household; and shower Your mercy upon Muḥammad and upon Muḥammad's Household like You sent blessings, poured benedictions, and showered mercy upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory.

The compiler of this book comments: The same tradition is reported by al-Bayhaqī in *Sunan*, vol. 2, page 279.

Al-Ṭabarī's Book of Tafsīr, vol. 22, page 31:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Abū-Isrā'īl to have said: Yūnus ibn Khabbāb delivered a speech in Persia. When he recited this holy Qur'ānic verse: "*Behold! Allah and His angels shower blessings on the Prophet. O you who believe! Invoke blessings on him and salute him with a*

worthy salutation," he commented: I have been told that ʿAbdullāh ibn ʿAbbās said: When this Qur'ānic verse was revealed, we (or they) asked, "O Allah's Apostle! We have learnt how to salute you. Please teach us how to invoke Allah's blessings upon you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "You should say: O Allah, please send blessings upon Muḥammad and upon Muḥammad's Household like You sent blessings upon Abraham and Abraham's household. You are verily worthy of all praise and full of all glory. And pour Your benedictions upon Muḥammad and upon Muḥammad's Household like You poured benedictions upon Abraham. Verily, You are worthy of all praise and full of all glory."

Al-Ṭabarī's Book of Tafsīr, vol. 22, page 31:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Ibrāhīm to have said: The Holy Qur'ān reads: "*Behold! Allah and His angels shower blessings on the Prophet. O you who believe! Invoke blessings on him and salute him with a worthy salutation.*" When this holy Qur'ānic verse was revealed, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was asked, "O Allah's Apostle! We have learnt how to salute you. Please teach us how to invoke Allah's blessings upon you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "You should say: O Allah, please send Your blessings upon Muḥammad, Your servant and messenger, and upon his Household like You sent blessings upon Abraham. Verily, You are worthy of all praise and full of all glory."

Musnad Aḥmad, vol. 5, page 353:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Buraydah al-Khuzāʿī to have said: We said, "O Allah's Apostle! We have learnt how to salute you. Please, teach us how to invoke Allah's blessings upon you."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "You may say: O Allah, please pour Your blessings, mercy, and benedictions upon Muḥammad and upon Muḥammad's Household like You poured them upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory."

The compiler of this book comments: This tradition is also cited by al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād* (vol. 8, page 142).

Sunan al-Bayhaqī, vol. 2, page 147:

Through his chain of authority, al-Bayhaqī reports ʿAbd al-Raḥmān ibn Abī-Laylā to have quoted Kaʿb ibn ʿAjrah as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to utter the following invocation

during the ritual prayers: O Allah, please send blessings upon Muḥammad and Muḥammad's Household like You sent blessings upon Abraham and Abraham's household; and pour Your benedictions upon Muḥammad and Muḥammad's Household like You poured benedictions upon Abraham and Abraham's household. Verily, You are worthy of all praise and full of all glory."

The compiler of this book comments: This tradition is reported by al-Shāfi ʿī in *Musnad al-Shāfi ʿī* (page 23).

Sunan al-Dāraquṭnī, page 135:

Through his chain of authority, al-Dāraquṭnī reports Ibn Abī-Laylā, or Abū-Mu ʿammar, to have said: ʿAbdullāh ibn Mas ʿūd taught me the form of the ritual *tashahhud* statement and said, "The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* taught me this form in the same way as he taught us a Sūrah (i.e. chapter) of the Holy Qur'ān. The form is thus: All greetings be to Allah and so be all blessings and all goodly favors. Peace and Allah's mercy and blessings be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muḥammad is His servant and apostle. O Allah, please send blessings upon Muḥammad and upon the members of his household as You sent blessings upon Abraham. Verily, You are worthy of all praise and full of all glory. O Allah, please send blessings upon all of us along with them. O Allah, please pour benedictions upon Muḥammad and upon the members of his household, as You poured benedictions upon Abraham. Verily, You are worthy of all praise and full of all glory…"

Sunan al-Dāraquṭnī, page 135:

Through his chain of authority, al-Dāraquṭnī reports Abū-Mas ʿūd al-Anṣārī ʿUqbah ibn ʿAmr to have said: We were present when a man came towards us and sat before the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. "O Allah's Apostle!" he asked. "We have learnt how to salute you, but how should we invoke Allah's blessings upon you while we perform our (ritual) prayers?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* kept silent for such a long while that we all wished the man had not asked him this question. He then said, "If you intend to invoke Allah's blessings upon me, you should say: O Allah, please send Your blessings upon Muḥammad the Ummi[1] Prophet and upon Muḥammad's household, as You sent blessings upon Abraham and upon Abraham's household, and pour Your benedictions upon

[1] In fact, the word *ummi* means an inhabitant of Ummu'l-Qurā; i.e. Makkah, although some scholars have interpreted into illiterate or unlettered. [*Translator*]

the Ummi Prophet and upon Muḥammad's household as You poured benedictions upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory.

Musnad al-Shāfiʿī, page 23:

Through his chain of authority, al-Shāfiʿī reports Abū-Hurayrah to have asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O Allah's Apostle! How should we invoke Allah's blessings upon you in the ritual prayers?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "You may say: O Allah, please send Your blessings upon Muḥammad and Muḥammad's Household, as You sent blessings upon Abraham; and pour Your benedictions upon Muḥammad and Muḥammad's Household as You poured benedictions upon Abraham. You may utter the statement of salutation to me."

The compiler of this book comments: The same tradition is also cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 4, page 103), quoting it from al-Shāfiʿī's book and al-Bayhaqī's book of *al-Maʿrifah*, where the tradition is reported from Abū-Hurayrah. Likewise, al-Ṭaḥḥāwī, in *Mushkil al-Āthār* (vol. 3, page 75), cites the same tradition as quoted from Abū-Hurayrah.

Tārīkh Baghdād, vol. 14, page 303:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports ʿAlī *(peace of Allah be upon him)* to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was once asked, "How should we invoke Allah's blessings upon you, O Allah's Apostle?"

He taught, "You should say: O Allah, please send Your blessings upon Muḥammad and upon Muḥammad's Household like You sent blessings upon Abraham. Verily, You are worthy of all praise and full of all glory. And pour Your benedictions upon Muḥammad and upon Muḥammad's Household like You poured benedictions upon Abraham and Abraham's household."

Kanz al-ʿUmmāl, vol. 1, page 124:

[The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported as saying:] The archangel Gabriel counted them in my hand and said, "Just like this, they have been revealed from the Lord Almighty: O Allah, please send Your blessings upon Muḥammad and upon Muḥammad's Household as You sent blessings upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, please pour Your benedictions upon Muḥammad and upon Muḥammad's Household as You poured benedictions upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, please shower

Your mercy upon Muḥammad and upon Muḥammad's Household as You showered mercy upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, please offer Your salutations to Muḥammad and to Muḥammad's Household as You offered salutations to Abraham and to Abraham's household. Verily, You are worthy of all praise and full of all glory."

Al-Muttaqī al-Hindī comments: This tradition is cited by al-Bayhaqī in *Shuʿab al-Īmān* and al-Daylamī, quoting it from ʿUmar.

Kanz al-ʿUmmāl, vol. 1, page 214:

Al-Muttaqī writes down: … In his book entitled *ʿUlūm al-Ḥadīth*, al-Ḥākim states: Abū-Bakr ibn Ḥāzim counted them in my hand and said… *mentioning the complete chain of authority*… he said: ʿAlī ibn Abī-Ṭālib counted them in my hand and said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* counted them in my hand and said: The archangel Gabriel counted them in my hand and said: In this very form have I been sent down to convey them to you from the Lord Almighty: O Allah, please send Your blessings upon Muḥammad and upon Muḥammad's Household as You sent blessings upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, please pour Your benedictions upon Muḥammad and upon Muḥammad's Household as You poured benedictions upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, please shower Your mercy upon Muḥammad and upon Muḥammad's Household as You showered mercy upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, please have compassion upon Muḥammad and upon Muḥammad's Household as You had compassion upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, please offer Your salutations to Muḥammad and to Muḥammad's Household as You offered salutations to Abraham and to Abraham's household. Verily, You are worthy of all praise and full of all glory."

Al-Muttaqī al-Hindī comments: This tradition is cited by al-Bayhaqī in *Shuʿab al-Īmān*, quoting it from al-Ḥākim. It is also cited by al-Tamīmī, Ibn al-Mufaḍḍal, and Ibn Sadī in *al-Musalsalāt*, as well as ʿAyyāḍ the judge in *al-Shifā'* and al-Daylamī.

Kanz al-ʿUmmāl, vol. 1, page 215:

Musnad Anas ibn Mālik: Ibn ʿAsākir writes down: Abu'l-Muʿallā al-Faḍl ibn Sahl counted them in my hand and said (*the complete chain of authority is mentioned here*)… Anas ibn Mālik counted them in my hand and said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* counted them in

my hand and said: The archangel Gabriel counted them in my hand and said: The archangel Michael counted them in my hand and said: The archangel Seraph counted them in my hand and said: The All-majestic Lord of the Worlds counted them in my hand and said: Say: O Allah, please send Your blessings upon Muḥammad and upon Muḥammad's Household, as You sent blessings upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, please shower mercy upon Muḥammad and Muḥammad's Household as You showered mercy upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory. O Allah, please have compassion upon Muḥammad and upon Muḥammad's Household as You had compassion upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory.

Al-Muttaqī al-Hindī comments: This tradition is cited by Ibn ʿAsākir.

Kanz al-ʿUmmāl, vol. 1, pages 125 and 217:

ʿĀ'ishah is reported to have said: The Holy Prophet's companions said to him, "We have been ordered to invoke Allah's blessings upon you as recurrently as we can at the moonlit nights and on the shiny daylights. The dearest way of invoking His blessings upon you for us is definitely the way you most like."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* thus instructed, "You should say: 'O Allah, please send blessings upon Muḥammad and upon Muḥammad's Household, as You sent blessings upon Abraham and upon Abraham's household; and show mercy to Muḥammad and Muḥammad's Household as You showed mercy to Abraham and Abraham's household; and pour Your benedictions upon Muḥammad and Muḥammad's Household as You poured benedictions upon Abraham and Abraham's household. Verily, You are worthy of all praise and full of all glory.' As for saluting me, you already know how to offer it."

Al-Muttaqī al-Hindī comments: This tradition is quoted by Ibn ʿAsākir.

Kanz al-ʿUmmāl, vol. 4, page 104:

[The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "To invoke Allah's blessings upon me, you should say: O Allah, please send blessings upon Muḥammad the Ummi Prophet and upon Muḥammad's Household, as You sent blessings upon Abraham and upon Abraham's household; and pour Your benedictions upon Muḥammad the Ummi Prophet and upon Muḥammad's Household, as You poured benedictions upon Abraham and upon Abraham's household. Verily, You are worthy of all praise and full of all glory."

Al-Muttaqī al-Hindī comments: This tradition is cited by Ibn Ḥabbān who quotes it from ʿAbdullāh ibn Masʿūd.

Kanz al-ʿUmmāl, vol. 3, page 15:

[The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] There is not a Muslim individual who stops at the Station at the night before the ʿArafah Day, faces the qiblah direction, repeats this statement one hundred times: "There is no god but Allah; One and Only, and having no partner in Godhead. To Him is the kingdom and to Him is all praise. All prosperity is in His Hand and He has power over all things," recites Ummu'l-Kitāb (i.e. Sūrah al-Fātiḥah, No. 1) one hundred times, repeats this statement one hundred times: "I bear witness that there is no god but Allah alone without having any partner in Godhead, and that Muḥammad is His servant and apostle," glorifies Allah one hundred times with these statements of glorification: "All glory be to Allah, all praise be to Allah, there is no god but Allah, Allah is the Most Great, and there is neither might nor power except with Allah," recites Sūrah al-Tawḥīd (no. 112) one hundred times, and then repeats this statement one hundred times: "O Allah, please send Your blessings upon Muḥammad and upon Muḥammad's Household, as You sent blessings upon Abraham and Abraham's household. You are verily worthy of all praise and full of all glory,"—there is not a Muslim individual who does all that but that Allah the Almighty will say, "O My angels, what reward should I give to this servant of Mine who has gloried Me, professed that there is no god save Me, declared Me as the most great, exalted Me, extolled Me, ascribed all excellent attributes to Me, recognized Me, praised Me, and invoked My blessings upon My prophet? Be the witness, O My angels, that I have forgiven him and granted him right to intercession for himself. If he wishes to intercede for all those who stop at that Station, I will admit his intercession."

Al-Muttaqī al-Hindī comments: This tradition is cited by al-Bayhaqī in *Shuʿab al-Īmān*, Ibn al-Najjār, and al-Daylamī, reporting it from Jābir.

The compiler of this book comments: According to Ibn Ḥajar's *al-Ṣawāʿiq al-Muḥriqah*, the Companions asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to instruct them the way of invoking Allah's blessings upon him after the revelation of this holy Qur'ānic verse: "*Behold! Allah and His angels shower blessings on the Prophet. O you who believe! Invoke blessings on him and salute him with a worthy salutation.*"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* thus responded to them and taught them how to invoke the Lord's blessings upon him. His answer involved a clear-cut evidence that invoking Allah's blessing upon the Holy Prophet's family members was also ordained in the aforesaid Qur'ānic

verse.

Let us now cite Ibn Ḥajar's words as mentioned in *al-Ṣawāʿiq al-Muḥriqah*, page 87:

> The second Qur'ānic verse that was revealed in praise of the Ahl al-Bayt *(peace of Allah be upon him)* [1] is the following: "*Behold! Allah and His angels shower blessings on the Prophet. O you who believe! Invoke blessings on him and salute him with a worthy salutation.*"
>
> Kaʿb ibn ʿAjrah is authentically reported to have said: When this holy Qur'ānic verse was revealed, we said to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O Allah's Apostle! We have learnt how to salute you. Now, how should we invoke Allah's blessings upon you?"
>
> The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "You should say: O Allah, please send blessings upon Muḥammad and upon Muḥammad's Household"… etc.
>
> According to the narration cited by al-Ḥākim, the companions asked, "O Allah's Apostle! What is the method of invoking Allah's blessings upon you, O Prophetic Household?"
>
> The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "You should say: O Allah, please send blessings upon Muḥammad and upon Muḥammad's Household"… etc.
>
> They must have asked that question after the revelation of the aforesaid Qur'ānic verse. So, their question at this very time and the Holy Prophet's instruction to say, '*O Allah, send blessings upon Muḥammad and upon Muḥammad's family…* etc.' are two clear-cut proofs that the Divine command of invoking Allah's blessings upon the Holy Prophet's household and his other family members was directly intended in the Qur'ānic verse; lest, the companions would not have asked about the method of invoking Allah's blessings upon the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* immediately

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[1] *Ahl al-Bayt* (the people of the house) is a term dedicated to the family members of the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him and his Household)*. More precisely, this term is said exclusively to refer to definite individuals; namely, Imam ʿAlī ibn Abī-Ṭālib, Lady Fāṭimah al-Zahrā', Imam al-Ḥasan ibn ʿAlī, and Imam al-Ḥusayn ibn ʿAlī. The nine Divinely chosen Imams; namely, ʿAlī ibn al-Ḥusayn Zayn al-ʿĀbidīn, Muḥammad ibn ʿAlī al-Bāqir, Jaʿfar ibn Muḥammad al-Ṣādiq, Mūsā ibn Jaʿfar al-Kāẓim, ʿAlī ibn Mūsā al-Riḍā, Muḥammad ibn ʿAlī al-Jawād, ʿAlī ibn Muḥammad al-Hādī, al-Ḥasan ibn ʿAlī al-ʿAskarī, and Muhamamd ibn al-Ḥasan al-Mahdī, the awaited Imam, are also included in the Ahl al-Bayt. [*Translator*]

after the revelation of the Qur'ānic verse and the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* would not have given them that specific answer.

Besides, the Holy Prophet's answer stood for evidence that invoking blessings upon his family members was within the commands comprised by the Qur'ānic verse involved. Besides, the Holy Prophet's answer indicated that he considered his family members to be representatives of him and to be worthy of acting for him, because the purpose behind invoking Allah's blessings upon him is that Allah the Almighty may confer more veneration upon the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and the Holy Prophet may confer the like upon his family members.

Besides, when the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* allowed the five persons of his family members to be with him under the mantle, he prayed to Allah the Almighty, saying, "O Allah! These persons are indeed part of me and I am part of them. So, please render Your blessings, mercy, forgiveness, and pleasure to be poured upon them and me."

Responding to His Prophet's prayer, Allah the Almighty poured His blessings upon them and ordered the believers to invoke His blessings upon him and them.

The compiler of this book comments: To be fair, Ibn Ḥajar was expertly excellent in argumentation. He proved that the invocation of Allah's blessings upon the Holy Prophet's family members is mentioned and commanded in the Qur'ānic verse being considered. In plain words, when Allah the Almighty ordered the believers to invoke His blessings upon the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, they asked how they should do that. Therefore, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed, "You should say: O Allah, please send blessings upon Muḥammad and upon Muḥammad's Household."

By giving this answer, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* only wanted to explain the command of Allah the Almighty mentioned in the holy verse. If the meaning of the Almighty's command of invoking His blessings upon the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had not been that the believers should invoke His blessings upon the Holy Prophet and his family members, Allah would not have ordered His Prophet to answer them with that definite answer and to show them that the invocation of blessings upon him should include invocation of blessings upon his family members, too.

Ibn Ḥajar then refers to an important issue and incident; that is, the incident

of the mantle (*kisāʾ* or *ʿabāʾ*) under which the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* gathered Imam ʿAlī, Lady Fāṭimah, Imam al-Ḥasan, and Imam al-Ḥusayn and prayed to the Almighty for them, beseeching Him to shower His blessings and benedictions upon him and them. The sign of the Almighty's response to His Prophet's prayer was that He, the Almighty, did pour His blessings upon him and them. That was not all; rather, the Almighty commanded the believers to invoke His blessings upon the Holy Prophet and his family members in the same way as He, the Almighty, had showered His blessings upon them.

Ibn Ḥajar, in *al-Ṣawāʿiq al-Muḥriqah* (page 89), quotes Fakhr al-Dīn al-Rāzī's words about the Ahl al-Bayt *(peace of Allah be upon them)*. He thus quotes al-Fakhr al-Rāzī to have said that the Holy Prophet's family members unite with him (i.e. the Holy Prophet) in five affairs, as follows:

1. They equal him in receiving peace from the Almighty. Thus, it is said, "Peace be upon you, O Prophet!" About his family members, the Holy Qur'ān reads, "*Peace be upon the family of Yāsīn.*"[1]

2. They are equal in the invocation of Allah's blessings upon them within the statement of the ritual *tashahhud* in prayers.

3. They equal him in being purified. Hence, the Holy Qur'ān, addressing the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*, says, "*Ṭā-Hā*,"[2] which means, "O pure one!" About his family members, the Holy Qur'ān reads, "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"[3]

4. It is forbidden for both the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and his family members to accept and make use of the alms.

5. Love for the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and love for his family members have been equally ordained by Allah the Almighty. Thus, the Holy Qur'ān reads, "*Say: If you love Allah, then follow me so that Allah will love you.*"[4]

About love for the Holy Prophet's family members, the Holy Qur'ān reads, "*Say: I do not ask of you any reward for it but love for my near relatives.*"[5]

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[1] Sūrah al-Ṣāffāt (no. 38), verse 130.

[2] Sūrah Ṭāhā (no. 20), verse 1.

[3] Sūrah al-Aḥzāb (no. 33), verse 33.

[4] Sūrah Al-ʿImrān (no. 3), verse 31.

[5] Sūrah al-Shūrā (no. 42), verse 23.

19

ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn are exclusively the Holy Prophet Muḥammad's Household

Musnad Aḥmad, vol. 6, page 323

Through his chain of authority, Aḥmad ibn Ḥanbal reports Shahr ibn Ḥawshab to have quoted Ummu-Salamah as saying: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, once asked Lady Fāṭimah *(peace of Allah be upon her)* to come to him along with her husband and her two sons. When she did, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* covered them with a mantle made in Fadak… put his hand on them… and prayed to Allah, saying, "O Allah! These are indeed the members of Muḥammad's household. Please, render Your blessings and benedictions upon Muḥammad and upon Muḥammad's Household. Verily, You are worthy of all praise and full of all glory."

Ummu-Salamah added: I removed the edge of the mantle to be under it with them, but the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* pulled it from my hand and said, "You are on the right."

The compiler of this book comments: The same narration is cited by al-Ṭaḥḥāwī in *Mushkil al-Āthār* (vol. 1, page 334), al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 7, page 103), and al-Suyūṭī in *al-Durr al-Manthūr*, *Exegesis of Sūrah al-Aḥzāb, Verse 33*, adding: This narration is reported by al-Ṭabarānī.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 108:

Through his chain of authority, al-Ḥākim reports ʿĀmir ibn Saʿd to have said: Muʿāwiyah ibn Abī-Sufyān asked Saʿd ibn Abī-Waqqāṣ, "Why do you refrain from reviling the son of Abū-Ṭālib (i.e. Imam ʿAlī)?"

Saʿd answered, "I will never revile him as long as I remember three things that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī. If I had only one of them, it would be dearer to me than possessing the best kind of camels."

"What are these, Abū-Isḥāq?" Muʿāwiyah asked.

Saʿd explained, "I can never revile him as long as I remember that when the Divine Revelation came to the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he took ʿAlī, his two sons, and Fāṭimah and covered them with his mantle saying, 'O Lord! These are the members of my household.'

I can never revile him as long as I remember that when the Prophet *(peace and*

blessings of Allah be upon him [and upon his Household]) ordered ʿAlī to stay in al-Madīnah and not to participate with the Muslims in the Battle of Tabūk, ʿAlī said, 'Are you leaving me behind you with the women and children?' The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, 'Does it not please you that your standing with me is the same as (Prophet) Aaron's standing with (Prophet) Moses, except that there will not be any prophet after me?'

I can never revile him as long as I remember that on the day of the conquest of Khaybar, Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* said, 'I shall give the Standard to a person who loves Allah and His Prophet and who is loved by Allah and His Prophet. Allah will grant us victory through him.' Every one of us expected that he would be the one intended by these words, but the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked, 'Where is ʿAlī?' 'ʿAlī is suffering from inflammation of the eye,' they said. Yet, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, 'Call him.' When they did, ʿAlī came and the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* applied his saliva on the inflamed eye. He then handed the standard of war over to him and Allah granted him victory."

Since that day, Muʿāwiyah never spoke to Saʿd again till he left al- Madīnah.

Al-Ḥākim comments: This narration is authentic according to the criteria of authenticity decided by the two Shaykhs; al-Bukhārī and Muslim.

The compiler of this book comments: The narration is also cited on another page of the same book (vol. 3, page 847), yet briefly. It is also cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 405), quoting it from Ibn al-Najjār. al-Nassā'ī, too, cites it in *Khaṣā'iṣ ʿAlī ibn Abī Ṭālib* (page 16).

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 147:

Through his chain of authority, al-Ḥākim reports ʿAbdullāh ibn Jaʿfar ibn Abī-Ṭālib as saying: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* noticed that the Divine mercy was sent down, he said, "Call them to come to me! Call them to come to me!"

Ṣafiyyah asked, "Whom should we call, O Allah's Apostle?"

He *(peace and blessings of Allah be upon him [and upon his Household])* said, "Call the members of my household; ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn."

When they came, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* covered them with a mantle, raised his hands towards the sky, and prayed, "O Allah! These are my household. Please, send Your blessings upon Muḥammad and upon Muḥammad's household."

Immediately, Allah the Almighty and All-majestic revealed this Qur'ānic verse: "*Indeed, Allah desires to repel all impurity from you, O People of the*

Household, and purify you with a thorough purification."

Al-Ḥākim comments: The chain of authority of this narration is authentic.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Aḥzāb, Verse 33:

Ibn Jarīr, al-Ḥākim, and Ibn Mardawayh report Sa'd to have said: The Divine Revelation was once sent down to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* who, immediately, put 'Alī, Fāṭimah, and their two sons under his garment and prayed, "O Allah! These are my family and the members of my household."

Musnad Aḥmad, vol. 6, page 296:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Ummu-Salamah to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was once in my house when the servant came and said, "'Alī and Fāṭimah are waiting on the door." Immediately, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You may leave me with my family members."

I left and sat in a corner of the house. 'Alī and Fāṭimah, accompanied by their two little sons al-Ḥasan and al-Ḥusayn entered. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took the two little children, placed them in his lap, kissed them, embraced 'Alī with one of his hands and Fāṭimah with the other, kissed Fāṭimah and 'Alī, and covered them with a black woolen garment. He then prayed, "O Allah! To You but not to Hellfire; I and my family members."

I said, "What about me, O Allah's Apostle?"

He *(peace and blessings of Allah be upon him [and upon his Household])* answered, "You, too, are with us."

The compiler of this book comments: This tradition is also cited by Muḥibb al-Dīn al-Ṭabarī in *Dhakhā'ir al-'Uqbā* (page 21), adding: This tradition is reported by Aḥmad. Al-Dūlābī, too, cites the tradition but a brief way.

Citing the tradition in *Kanz al-'Ummāl* (vol. 7, page 103), al-Muttaqī al-Hindī adds: This tradition is reported by Ibn Abī-Shaybah.

He also cites it on page 103, but in a brief way, adding: This is reported by al-Ṭabarānī.

Kanz al-'Ummāl, vol. 7, page 217:

[The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] O Allah! You have poured Your blessings, mercy, forgiveness, and pleasure upon Abraham and Abraham's household. O Allah! These are part of me and I am part of them; so, please pour Your blessings, mercy, forgiveness, and pleasure upon me and upon them ('Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn)."

This tradition is reported by al-Ṭabarānī on the authority of Wāthilah.

Kanz al-ʿUmmāl, vol. 7, page 92:

Al-Muttaqī writes down: Wāthilah reported that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* covered Fāṭimah, ʿAlī, al-Ḥasan, and al-Ḥusayn under his garment and prayed, "O Allah! You have poured Your blessings, mercy, forgiveness, and pleasure upon Abraham and Abraham's household. O Allah! These are part of me and I am part of them; so, please pour Your blessings, mercy, forgiveness, and pleasure upon me and upon them."

I was standing at the door; so, I said, "Let it be upon me, too, O Allah's Apostle. May Allah accept my father and mother as ransom for you!"

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* added, "And upon Wāthilah!"

This tradition is reported by al-Daylamī.

The compiler of this book comments: The aforesaid traditions are not the only ones that report the fact that Fāṭimah, ʿAlī, al-Ḥasan, and al-Ḥusayn are exclusively the Holy Prophet's family members; rather, many other traditions hold the same meaning, such as the coming ones mentioned in Section 21: *Revelation of the Purification Verse about the Holy Prophet, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn*, which will be soon cited in this book.

20

Warning against breaking invocation of Allah's blessings

Al-Ṣawā'iq al-Muḥriqah, page 87:

Ibn Ḥajar writes down: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said, "Do not invoke Allah's blessings upon me in the form of the broken invocation."

They asked, "O Allah's Apostle! What is a broken invocation?"

He replied, "A broken invocation is that you say, 'O Allah, send blessings upon Muḥammad,' and stop; rather, you should say, 'O Allah, send blessings upon Muḥammad and upon Muḥammad's Household.'"

The compiler of this book comments: It is however very strange to notice that although Sunnite scholars, masters of *ḥadīth*, authors, and writers who quote and report the aforesaid Prophetic traditions, which affirm that prayers are screened unless they are preceded or followed by an invocation of Allah's blessings upon the Holy Prophet and his Household, ritual prayers are rejected if they do not include an invocation of Allah's blessings upon the Holy Prophet and his Household, and the Holy Prophet warned against invoking Allah's blessings upon him without mentioning his Household, they (i.e. Sunnite scholars) themselves neglect mentioning the Ahl al-Bayt *(peace of Allah be upon him)* when they invoke Allah's blessings upon the Holy Prophet after referring to him or mentioning his name. In fact, the aforesaid Prophetic traditions of warning against the broken invocations indicate that to neglect invoking the Lord's blessings upon the Household of the Prophet is forbidden. Nevertheless, these scholars insist on neglecting mentioning his Household whenever they invoke Allah's blessings upon him. So, when they refer to the Holy Prophet or mention his name, they say, "May Allah send blessings upon him," and neglect adding, "and upon his Household," although they themselves report that the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* highlighted that any invocation of Allah's blessing upon him must be followed by an invocation of blessings upon his Household, which is an undeniable and undoubted fact. Any review of Sunnites' reference books of Prophetic traditions, Qur'ānic exegesis, and virtues and biographies of the personalities of Islam, will prove this fact.

However, what is even more amazing is that while they cite the Prophetic traditions on warning against the broken invocation and the traditions on the correct form of invoking Allah's blessings upon the Holy Prophet, they deliberately invoke blessings in the broken form and avoid mentioning the

Holy Prophet's Household. Of course, this is a clear-cut indication of their fanaticism and violation of the Holy Prophet's instructions, because he does not speak of his personal desire but explains the revelations of the Almighty, as is confirmed in the Holy Qur'ān.

21

Revelation of the Purification Verse about the Holy Prophet, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn

Ṣaḥīḥ Muslim, Book: Virtues of the Companions, Chapter: Virtues of the Holy Prophet's Household: [1]

Through his chain of authority, Muslim reports Ṣafiyyah bint Shaybah to have quoted ʿĀ'ishah as saying: One morning, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was in his house putting on a mantle made of black hair. Soon al-Ḥasan ibn ʿAlī came, and he allowed him to enter that mantle. Then al-Ḥusayn came and joined his brother. Then Fāṭimah came and her father allowed her to join them under the mantle. Then ʿAlī came and the Holy Prophet allowed him to join them under that mantle. Then, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* quoted, "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

The compiler of this book comments: This tradition is also reported by al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 147) commenting, "This tradition is authentic according to the criteria of authenticity applied by the two Shaykhs; al-Bukhārī and Muslim."

It is also reported by al-Bayhaqī in *Sunan al-Bayhaqī* (vol. 2, page 149) and Ibn Jarīr in his book of *Tafsīr* (Qur'ānic exegesis; vol. 22, page 5) where he reports it from ʿĀ'ishah. Al-Suyūṭī, too, quotes the same tradition in *al-Durr al-Manthūr*, *Exegesis of Sūrah al-Aḥzāb, verse 33*, adding: This tradition is cited by Ibn Abī-Shaybah, Aḥmad ibn Ḥanbal, and Ibn Abī-Ḥātim.

Al-Zamakhsharī, in *Tafsīr al-Kashshāf*, *Exegesis of Sūrah al-Aḥzāb, verse 33*, and al-Fakhr al-Rāzī, in his book of *Tafsīr*, quote the same tradition. Al-Fakhr al-Rāzī comments, "Be it known to you that the authenticity of this narration is unanimously agreed upon by all exegetes of the Holy Qur'ān and master scholars of Prophetic traditions (*ḥadīth*)."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 209:

Through his chain of authority, al-Tirmidhī reports ʿAmr ibn Salamah, the stepson of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, to have said: When this holy Qur'ānic verse was revealed to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he was in the chamber of Ummu-Salamah. He immediately called for Fāṭimah, al-Ḥasan, and al-Ḥusayn and

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[1] *kitāb faḍā'il al-ṣaḥābah, bāb faḍā'il ahl bayt al-nabiyy*

covered them with a mantle, while ʿAlī was standing behind him. He thus covered them all with a mantle and prayed, "O Allah! These are the members of my household. So, please repel all impurity from them and purify them with thorough purification."

Ummu-Salamah asked, "Am I with them, O Allah's Prophet?"

He answered, "You are in your own place, and you are on the right."

The holy Qur'ānic verse intended is this one: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

The compiler of this book comments: Al-Tirmidhī cites the same tradition on page 308 of vol. 2, where he adds: The same is reported from Ummu-Salamah, Maʿqil ibn Yasār, Abu'l-Ḥamrā', and Anas.

Al-Ṭaḥḥāwī, too, reports it in *Mushkil al-Āthār* (vol. 2, page 335). Ibn al-Athīr al-Jazrī reports it in *Usd al-Ghābah* (vol. 2, page 12) and al-Ṭabarī in his book of *Tafsīr* (vol. 22, page 6). On page 7, he writes down, "This tradition is reported from Ummu-Salamah."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 319:

Through his chain of authority, al-Tirmidhī reports Shahr ibn Ḥawshab to have quoted Ummu-Salamah as saying: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* covered al-Ḥasan, al-Ḥusayn, Fāṭimah, and ʿAlī with a mantle and prayed, "O Allah! These are the members of my household and the closest to me. Please, repel all impurity from them and purify them with a thorough purifying."

Ummu-Salamah asked, "Am I with them, O Allah's Apostle?"

He answered, "You are on the right."

Al-Tirmidhī comments: This is the best tradition that has been reported about this issue.

Traditions of the same topic are also reported from ʿAmr ibn Abī-Salamah, Anas ibn Mālik, Abu'l-Ḥamrā', Maʿqil ibn Yasār, and ʿĀ'ishah.

The compiler of this book comments: The same tradition is quoted by Ibn Jarīr al-Ṭabarī in his book of *Tafsīr* (vol. 22, page 6), adding: Ummu-Salamah said, "I cooked flour soup for them and they ate and slept. So, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* covered them with a mantle and then prayed, "O Allah! These are the members of my household… etc."

The tradition is also reported by Aḥmad ibn Ḥanbal in *Musnad Aḥmad* (vol. 6, page 306) and Ibn al-Athīr in *Usd al-Ghābah* (vol. 4, page 29).

Ibn Ḥajar al-ʿAsqalānī, too, cites the same tradition in *Tahdhīb al-Tahdhīb*

(vol. 2, page 297). Finally, Muḥibb al-Dīn al-Ṭabarī also quotes the tradition in *Dhakhā'ir al-ʿUqbā* (page 21), yet with little difference in the text.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 29:

Through his chain of authority, al-Tirmidhī reports Anas ibn Mālik to have said: For six months, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* used to pass by the door of Fāṭimah's house whenever he was on his way to the Mosque for leading the congregational Dawn Prayer and he used to say, "Come to prayer, O members of the Household! '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*'"

Similar traditions are reported from Abu'l-Ḥamrā', Maʿqil ibn Yasār, and Ummu-Salamah.

The compiler of this book comments: The tradition is also quoted by Ibn Jarīr al-Ṭabarī in his book of *Tafsīr* (vol. 22, page 5).

Citing it in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 158), al-Ḥākim comments, "This tradition is authentic according to the criterion of authenticity followed by Muslim."

Aḥmad ibn Ḥanbal also cites the tradition in *Musnad Aḥmad* (vol. 2, page 252). It is also quoted by Ibn al-Athīr in *Usd al-Ghābah* (vol. 5, page 521), al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 7, page 103), quoting it from Ibn Abī-Shaybah, and al-Suyūṭī in *al-Durr al-Manthūr*, *Exegesis of Sūrah al-Aḥzāb, verse 33*, adding: This tradition is mentioned by Ibn al-Mundhir, al-Ṭabarānī, and Ibn Mardawayh (in their books).

Al-Durr al-Manthūr, Exegesis of Sūrah Ṭā-Hā:

Explaining this holy verse: "*Enjoin prayer on your people,*"[1] al-Suyūṭī writes down: Ibn Mardawayh, Ibn ʿAsākir, Ibn al-Najjār reports Abū-Saʿīd al-Khidrī to have said: When this holy Qur'ānic verse was revealed, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, for eight months, came to the door of ʿAlī's house at the time of the Dawn Prayer and said, "Come to prayer! May Allah have mercy upon you all! '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*'"

Tafsīr al-Ṭabarī, vol. 22, page 7:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Ḥakīm ibn Saʿd to have said: We mentioned ʿAlī ibn Abī-Ṭālib to Ummu-Salamah who said: This holy verse was revealed for ʿAlī: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a*

[1] Sūrah Ṭā-Hā (no. 20), verse 132.

thorough purification."

Mustadrak al-Ṣaḥīḥayn, vol. 2, page 416:

Through his chain of authority, al-Ḥākim reports Ummu-Salamah to have said: It was in my house that this Qur'ānic verse was revealed: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*" Immediately, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sent for ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn and said, "O Allah! These are the members of my household."

"O Allah's Apostle!" I asked. "Am I not one of the members of your household?"

He answered, "You are on the right, but these are exclusively the members of my household. O Allah, the people of my household are the worthiest."

Al-Ḥākim comments: This tradition is authentic according to the criteria of authenticity decided by al-Bukhārī.

The compiler of this book comments: Al-Ḥākim also reports the same tradition on page 147 of vol. 3. It is also reported in *Sunan al-Bayhaqī* (vol. 2, page 150), al-Ṭaḥḥāwī's *Mushkil al-Āthār* (vol. 1, page 334), al-Khaṭīb al-Baghdādī's *Tārīkh Baghdād* (vol. 9, page 126), Ibn Jarīr al-Ṭabarī's *Tafsīr* (vol. 22, page 7), Ibn al-Athīr al-Jazrī's *Usd al-Ghābah* (vol. 5, pages 521 and 589), and Muḥibb al-Dīn al-Ṭabarī's *Dhakhā'ir al-ʿUqbā* (page 23) where the author comments: This tradition is quoted by Abu'l-Khayr al-Qazwīnī.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 147:

Through his chain of authority, al-Ḥākim reports ʿAbdullāh ibn Jaʿfar ibn Abī-Ṭālib to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* noticed that Divine mercy was being sent down, he said, "Call them to come to me! Call them to come to me!"

Ṣafiyyah asked, "Whom should we call, O Allah's Apostle?"

He *(peace and blessings of Allah be upon him [and upon his Household])* said, "Call the members of my household; ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn."

When they came, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* covered them with a mantle, raised his hands towards the sky, and prayed, "O Allah! These are my household. Please, send Your blessings upon Muḥammad and upon Muḥammad's household."

Immediately, Allah the Almighty and All-majestic revealed this Qur'ānic verse: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

Al-Ḥākim comments: The chain of authority of this narration is authentic.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Aḥzāb, verse 33 (vol. 5, pages 198 and 199):

Ibn Mardawayh states that Ummu-Salamah is reported to have said: This holy verse: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification,*" was revealed in my house where there were seven persons: Archangels Gabriel and Michael, ʿAlī, Fāṭimah al-Ḥasan, and al-Ḥusayn. Standing at the door of the house, I asked, "O Allah's Apostle! Am I not one of the members of the household?"

He answered, "You are on the right, but you are one of the Prophet's wives."

Ibn Mardawayh and al-Khaṭīb report Abū-Saʿīd to have said: While the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was with Ummu-Salamah, the mother of the believers, on the day specified for her, Gabriel came down to him *(peace and blessings of Allah be upon him [and upon his Household])*, conveying to him this holy Qur'ānic verse: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

Immediately, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* called for al-Ḥasan, al-Ḥusayn, Fāṭimah, and ʿAlī. He embraced and covered them with a mantle, while Ummu-Salamah was behind a curtain. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then prayed, "O Allah! These are the members of my household. O Allah! Please repel all impurity from them and purify them with thorough purification."

Ummu-Salamah asked, "Am I with them, O Allah's Prophet?"

He answered, "You are in your position and you are on the right."

Deciding it as an authentically reported tradition, al-Tirmidhī, Ibn Jarīr, Ibn al-Mundhir, and Ḥākim, also decide it as authentic, Ibn Mardawayh, and al-Bayhaqī, in *Sunan al-Bayhaqī*, have reported on the authority of Ummu-Salamah as saying: It was in my house that this Qur'ānic verse was revealed: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*" In my house too, there were Fāṭimah, ʿAlī, al-Ḥasan, and al-Ḥusayn. So, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* covered them with a mantle that he had put on, and said, "(O Allah!) These are the members of my household. So, repel all impurity from them and purify them with a thorough purification."

Ibn Jarīr, Ibn Abī-Ḥātim, and al-Ṭabarānī report on the authority of Abū-Saʿīd al-Khidrī who quoted the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* to have said: This Qur'ānic verse was revealed about me as

well as ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

Ibn Abī-Shaybah, Aḥmad, Ibn Jarīr, Ibn al-Mundhir, Ibn Abī-Ḥātim, al-Ṭabarānī, al-Ḥākim, who decides it as authentically reported tradition, and al-Bayhaqī in *Sunan al-Bayhaqī*, have reported Wāthilah ibn al-Asqaʿ to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, accompanying al-Ḥasan, al-Ḥusayn, and ʿAlī, came to Fāṭimah and entered her house. He then asked ʿAlī and Fāṭimah to advance towards him and sit before him, while he seated al-Ḥasan and al-Ḥusayn on his thighs. He then surrounded them with his garment while I was turning my back to them. He then recited this Qur'ānic verse: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

Al-Ḥakīm al-Tirmidhī, al-Ṭabarānī, Ibn Mardawayh, Abū-Naʿīm, and al-Bayhaqī in *Dalā'il al-Nubuwwah* report ʿAbdullāh ibn ʿAbbās to have quoted the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Allah divided His creatures into two parts and placed me in the best part… He then divided the tribes into houses and placed me in the best of these houses. This is the meaning of His saying, "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*" The people of my household and I are purified from sinning.

Ibn Jarīr and Ibn Abī-Ḥātim write down: With regard to this Qur'ānic verse, "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification,*" Qutādah is reported to have said: These are the members of a family whom Allah purified from wickedness and bestowed upon them His mercy.

Al-Ḍaḥḥāk ibn Muzāḥim reported that the Prophet of Allah *(peace and blessings of Allah be upon him [and upon his Household])* used to say, "We are the members of the household whom Allah purified. We are the tree of prophethood, the center of the (Divine) message, those frequently visited by the angels, the house of mercy, and the core of knowledge."

Ibn Mardawayh quotes Abū-Saʿīd al-Khidrī to have said: When ʿAlī *(peace of Allah be upon him)* consummated the marriage with Fāṭimah *(peace of Allah be upon her)*, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, for forty mornings, used to come near the door of his daughter's house and say: Peace and Allah's mercy and blessings be upon you, O people of the Household. "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*" I am at war with

any one who wages war against you, and at peace with any one who is at peace with you.

Ibn Jarīr and Ibn Mardawayh quote Abu'l-Ḥamrā' to have said: For eight months, I watched the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* in al-Madīnah. Everyday while he was on his way to the Mosque for leading the Dawn Prayer, he came near the door of the house of ʿAlī, put his hand on the two sides of the door, and said, "Come to prayer! Come to prayer! '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*'"

Ibn Mardawayh quotes ʿAbdullāh ibn ʿAbbās to have said: For nine months, I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* coming near the door of ʿAlī ibn Abī-Ṭālib's house everyday at the time of the Dawn Prayer and saying, "Peace and Allah's mercy and blessings be upon you, O people of the Household. '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*'"

Al-Ṭabarānī quotes Abu'l-Ḥamrā' to have said: For six months, I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* stop at the door of the house of ʿAlī and Fāṭimah and say, "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

Musnad Aḥmad, vol. 1, page 330:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAmr ibn Maymūn to have said: I was sitting with ʿAbdullāh ibn ʿAbbās, before he lost his sight, when nine persons came to him and said, "You may either come with us or ask these people to leave the place for us."

"I shall come with you," Ibn ʿAbbās replied.

They started talking to Ibn ʿAbbās so confidentially that we could not understand a single word of theirs.

Then, Ibn ʿAbbās came towards us shaking off his garment and saying, "Ugh! They complained about a man who enjoys ten distinctive features.

They complained about a man about whom the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, 'Tomorrow, I am going to choose a man for this mission whom Allah shall never disgrace; a man who loves Allah and His Apostle…' Upon hearing these words, some people expected to be the intended, but the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came and asked, 'Where is ʿAlī?'

'He is under the tent grinding flour,' the reply came.

'One of you should have ground the flour instead of him?'

ʿAlī, who could hardly see because his eyes were inflamed, came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who puffed on his inflamed eye, shook the standard (of the army) three times, and handed it over to him. So, ʿAlī returned with Ṣafiyyah ibn Ḥayy (as a captive).

On another occasion, when the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* sent *so-and-so* to declare the contents of Sūrah al-Tawbah, he immediately sent ʿAlī after him and ordered him to take this mission from that man. Expressing the reason, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, 'None should undertake this mission except a man who is part of me and I am part of him.'

On a third occasion, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked his relatives with whom ʿAlī was sitting, 'Which one of you will support me in this world and in the Hereafter?'

When none of them responded to him, ʿAlī declared, 'I support you in this world and in the Hereafter.'

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* confirmed, 'Yes, you are my supporter in this world and in the Hereafter.'

ʿAlī was the first to accept Islam after Khadījah.

On a forth occasion, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* covered ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn with his garment and said, '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*'

ʿAlī *(peace of Allah be upon him)* sold his life to Allah: He put on the dress of Allah's Apostle and spent that night on the bed that Allah's Apostle used to sleep on (in order to give the false impression to the assassinators that the Holy Prophet was still there). That night, the polytheists had decided to assassinate the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. Abū-Bakr came to the Prophet's house where ʿAlī was sleeping, and said, 'O Allah's Prophet!' ʿAlī *(peace of Allah be upon him)* answered him, 'Allah's Prophet has gone towards Spring Maymūn. You may catch him there.' So, Abū-Bakr left, reached the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, and entered with him in the cave…

When people left to participate in the Battle of Tabūk, ʿAlī *(peace of Allah be upon him)* asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, 'May I come with you?'

Allah's Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, 'No, you may not.'

Noticing that ʿAlī *(peace of Allah be upon him)* was weeping, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to him, 'Does it not please you that

your standing with me is the same as the standing of (Prophet) Aaron to (Prophet) Moses except that you are not a prophet? I will not leave before appointing you as my representative.'

Addressing ʿAlī *(peace of Allah be upon him)*, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, 'After my passing away, you shall by my successor and the guardian of all believers.'

The Apostle of Allah *(peace of Allah be upon him)* ordered the Muslims to close all the doors of the houses that were open to the Mosque except the door of ʿAlī's house; therefore, ʿAlī alone had the right to enter the Mosque on his way out of his house even if he was in a state of ceremonial impurity, since he had no other way.

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said about ʿAlī *(peace of Allah be upon him)*, ' ʿAlī is now the master of whoever regards me as his master.'

Allah the Almighty and All-majestic has informed us in the Qur'ān that He was pleased with those who swore allegiance under the tree when He knew the reality of their hearts. Can anybody say that Allah became wrathful with them after that?"

The compiler of this book comments: The same narration is reported by al-Nassā'ī in *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib* (page 8), where a part of the narration reads as follows: … The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* sent Abū-Bakr to convey Sūrah al-Tawbah, but he immediately sent ʿAlī after him to deliver this mission from him… etc.

Muḥibb al-Dīn al-Ṭabarī also quotes the narration in *al-Riyāḍ al-Naḍirah* (vol. 2, page 203), commenting: This narration is entirely quoted by Aḥmad and al-Ḥāfiẓ Abu'l-Qāsim and Dimashqī in *al-Muwaffaqiyyāt* and in *al-Arbaʿīn al-Ṭiwāl*.

Al-Nassā'ī quotes part of the narration, which is also quoted by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 119), adding: This narration is reported by Aḥmad and al-Ṭabarānī in *al-Muʿjam al-Kabīr* and *al-Muʿjam al-Awsaṭ*, yet briefly.

Musnad Aḥmad, vol. 4, page 107:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Shaddād ibn Abī-ʿAmmār to have said: I visited Wāthilah ibn al-Asqaʿ and found some people with him who were talking about ʿAlī *(peace of Allah be upon him)*. When they left, Wāthilah said to me, "May I inform you of what I saw from the Apostle of Allah *(peace of Allah be upon him)*?"

"Yes, you may," I said.

Wāthilah said, "One day, I came to Fāṭimah and asked her about ʿAlī, but

she told me that ʿAlī had just gone to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* I was sitting there waiting for him when I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* coming in the company of ʿAlī, al-Ḥasan, and al-Ḥusayn, who were holding their grandfather's hands. When he entered the house, he asked ʿAlī and Fāṭimah to come closer and sit before him. He seated al-Ḥasan and al-Ḥusayn on his thighs, covered them with a mantle and recited this Qur'ānic verse: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*" He then prayed to the Almighty, saying, "O Allah! These are the people of my household; and the people of my household are the worthiest."

The compiler of this book comments: The same narration is reported by Ibn Jarīr al-Ṭabarī in *Tafsīr al-Ṭabarī* (vol. 22, page 6) through two ways of narration.

Reporting it in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 2, page 416), al-Ḥākim comments, "This narration is authentic according to the criterion of authenticity approved by Muslim." On page 147 of vol. 3, al-Ḥākim cites the narration and comments, "This narration is authentic according to the criteria of authenticity decided by the two Shaykhs; al-Bukhārī and Muslim).

As for al-Bayhaqī, he quotes the same narration through two ways of narrations in *Sunan al-Bayhaqī* (vol. 2, page 152).

Al-Ṭaḥḥāwī, too, mentions the narration in *Mushkil al-Āthār* (vol. 1, page 336).

Al-Muttaqī al-Hindī also cites the narration in *Kanz al-ʿUmmāl* (vol. 7, page 92), quoting it from Ibn Abī-Shaybah and Ibn ʿAsākir.

In *Majmaʿ al-Zawā'id* (vol. 9, page 167), al-Haythamī cites the narration and adds, "This narration is reported by Aḥmad, Abū-Yaʿlā, yet briefly, and al-Ṭabarānī."

On the same page, al-Haythamī cites the same narration in another text, adding, "This narration is reported by al-Ṭabarānī through two chains of authority."

Musnad Aḥmad, vol. 6, page 292:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Ummu-Salamah to have said that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was once in her house when Fāṭimah *(peace of Allah be upon her)* had cooked some soup for him. When she served him with that dish, he said, "Call your husband and two sons."

After a while, ʿAlī, al-Ḥasan, and al-Ḥusayn joined the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and sat to eat that soup while he was

lying under a mantle and Ummu-Salamah was offering a prayer in another room.

At that point of time, Allah the Almighty and All-majestic revealed this Qur'ānic verse: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

Immediately, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* pulled part of the mantle, covered them with it, took his hand out of it, raised it towards the sky, and prayed, "O Allah! These are the people of my household and my closest relatives. Please repel impurity from them and purify them with a thorough purification."

Ummu-Salamah showed herself and asked, "Am I with you, O Allah's Apostle?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "You are on the right."

The compiler of this book comments: This narration is reported by al-Wāḥidī in *Asbāb al-Nuzūl* (page 267), al-Ṭaḥḥāwī in *Mushkil al-Āthār* (vol. 1) through two ways of narration on page 332 and page 334, Muḥibb al-Dīn al-Ṭabarī in *Dhakhā'ir al-ʿUqbā* (page 23), adding: (The Holy Prophet said) "I am at war with any one who wages war against them, at peace with any one who keeps peace with them, and I am hostile to any one who incurs their hostility."

Al-Ṭabarī then adds, "This narration is cited by Ibn al-Qabbānī in *al-Muʿjam*."

The narration is also cited by al-Suyūṭī in *al-Durr al-Manthūr*, *Exegesis of Sūrah al-Aḥzāb, verse 33*, commenting, "This narration is quoted by Ibn Jarīr, Ibn al-Mundhir, Ibn Abī-Ḥātim, al-Ṭabarānī, and Ibn Mardawayh from Ummu-Salamah."

Musnad Aḥmad, vol. 6, page 292:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Shahr ibn Ḥawshab to have said: I heard Ummu-Salamah, the wife of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, imprecating Allah's curses upon the people of Iraq once she knew about the martyrdom of al-Ḥusayn ibn ʿAlī *(peace of Allah be upon him)*. She cried, "They killed him! May Allah kill them! They deceived him and then humiliated him. May Allah curse them! Verily, I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* receiving Fāṭimah *(peace of Allah be upon her)* who carried to him some porridge that she had put in a vessel. When she put it before him, he asked, 'Where is your cousin?'

'He is at home,' she answered.

'You may go and call him and bring his two sons with you,' he said.

Fāṭimah *(peace of Allah be upon her)* left and after a short while came back holding her two sons by the hands, while ʿAlī walked behind them. They all entered and Allah's Apostle took the two boys and made them sit in his lap. ʿAlī sat to his right side and Fāṭimah to his left. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* pulled a mantle that was under me—a mantle that we used to spread on our bed in al-Madīnah. He surrounded them all with that mantle, took its two edges with his left hand, raised his right hand towards his Lord the Almighty and All-majestic, and prayed, 'O Allah! These are the members of my household. So, repel all impurity from them and purify them with thorough purification.' He repeated it twice.

I then asked, 'O Allah's Apostle! Am I not a member of your household?'

'Yes, you are,' the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, and allowed me to be come under the mantle after he had finished praying for his cousin ʿAlī, his two sons, and his daughter Fāṭimah."

The compiler of this book comments: The same narration is cited by Ibn Jarīr al-Ṭabarī in *Tafsīr al-Ṭabarī* (vol. 22, page 6), al-Ṭaḥḥāwī in *Mushkil al-Āthār* (vol. 1, page 335), and Muḥibb al-Dīn al-Ṭabarī in *Dhakhā'ir al-ʿUqbā* (page 22).

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 4:

Through his chain of authority, al-Nassā'ī reports ʿĀmir ibn Saʿd ibn Abī-Waqqāṣ to have said: One day, Muʿāwiyah ordered Saʿd to revile (Imam) ʿAlī *(peace of Allah be upon him)* but Saʿd refused. Muʿāwiyah asked, 'What prevents you from abusing Abū-Turāb (Imam ʿAlī)?'

Saʿd answered, 'As long as I recollect the three things that the Apostle of Allah said about ʿAlī, I shall never abuse him. If I had one of them, it would be better for me than possessing red camels. When the Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])* left ʿAlī behind him (in al-Madīnah) during one of the battles, ʿAlī *(peace of Allah be upon him)* became so upset that he said, 'O Allah's Messenger! Are you leaving me with the women and children?'

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered, 'Are you not pleased to be to me as was Aaron to Moses except that there shall be no prophet after me?'

On another occasion, I heard the Apostle of Allah *(peace of Allah be upon him)* say on the day of the battle of Khaybar, 'I will give the banner to a man who loves Allah and His Apostle and whom Allah and His Apostle love.'

We all looked forward to it, but the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, 'Call ʿAlī to come to me!'

ʿAlī came sore-eyed. He applied his salive to ʿAlī's eyes and gave him the

banner.

And (thirdly), when the Verse of Purification was revealed: '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification,*' the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* called ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn and prayed, 'O Lord, these are the people of my house.'"

Tārīkh Baghdād, vol. 10, page 278:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Abū-Saʿīd al-Khidrī to have said: When this Qur'ānic verse was revealed: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification,*" the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* gathered Ali, Fāṭimah, al-Ḥasan, and al-Ḥusayn, covered them with a mantle, and said, "These are the people of my household. O Allah, repel all impurity from them and purify them with a thorough purification."

Ummu-Salamah standing by the door, asked, "O Allah's Apostle, Am I not one of them?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "You are on (*or* led to) the right."

The compiler of this book comments: This narration is also cited by Ibn Jarīr al-Ṭabarī in *Tafsīr al-Ṭabarī* (vol. 22, page 7), who quotes it from Ummu-Salamah.

Tafsīr al-Ṭabarī, vol. 22, page 5:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Abū-Saʿīd al-Khidrī to have said: When this Qur'ānic verse was revealed: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification,*" the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "This verse has been revealed about five persons; namely, Me, ʿAlī, al-Ḥasan, al-Ḥusayn, and Fāṭimah."

The compiler of this book comments: Referring to this narration in *Dhakhā'ir al-ʿUqbā* (page 24), Muḥibb al-Dīn al-Ṭabarī adds, "This narration is quoted by Aḥmad ibn *al-Manāqib*."

It is also quoted by al-Ṭabarānī and al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 167), commenting, "This narration is reported by al-Bazzār."

Reporting a similar narration through another chain of authority, al-Haythamī writes down: Abū-Saʿīd al-Khidrī is reported to have said, "The People of the Household from whom Allah repelled all impurity and whom He purified with thorough purification are five in number…" Counting them with the fingers of his hand, Abū-Saʿīd continued, "They are the Apostle of

Allah *(peace and blessings of Allah be upon him [and upon his Household])*, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn."

Al-Haythamī adds: This narration is reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*. It is also cited by ʿAlī ibn Sulṭān in *Mirqāt al-Mafātīḥ* (vol. 5, page 590; the commentary).

Al-Riyāḍ al-Naḍirah, vol. 2, page 188:

Muḥibb al-Dīn al-Ṭabarī writes down: When Allah the All-exalted revealed this Qur'ānic verse: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification,*" the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* called for Fāṭimah, ʿAlī, Ḥasan, and Ḥusayn *(peace of Allah be upon them)* while he was in the house of Ummu-Salamah, and prayed to the Lord, saying, "O Allah! These are the people of my household. Please repel all impurity from them and purify them with a thorough purification."

This narration is quoted by al-Qalʿī.

Al-Istīʿāb, vol. 2, page 598:

Ibn ʿAbd al-Barr writes down: Abu'l-Ḥamrā' is reported to have said: I resided in al-Madīnah for a whole month, on each day of which I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* coming to the house of Fāṭimah and ʿAlī each morning, saying, "It is time for prayer! It is time for prayer! *Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

The compiler of this book comments: The same narration is mentioned by Ibn al-Athīr al-Jazrī in *Usd al-Ghābah* (vol. 5, pages 66 and 174).

Tafsīr al-Ṭabarī, vol. 22, page 6:

Through two chains of authority, Ibn Jarīr al-Ṭabarī reports Abu'l-Ḥamrā' to have said: For seven months, I resided in al-Madīnah during the lifetime of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. Whenever he left his house and headed for the Mosque to perform the Dawn Prayer, I noticed the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* coming near the door of the house of ʿAlī and Fāṭimah, saying, "Come to prayer! Come to prayer! *Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.*"

Musnad Abū-Dāwūd, vol. 8, page 274:

Through his chain of authority, Abū-Dāwūd al-Ṭayālisī reports Anas ibn Mālik to have said that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, for a whole month, passed by the door of Fāṭimah's house before the Dawn Prayer and said, "Come to prayer, O people of the Household! *Indeed, Allah desires to repel all impurity from you, O People of the Household*."

Kanz al-ʿUmmāl, vol. 7, page 92:

Al-Muttaqī al-Hindī writes down: Wāthilah is reported to have said: One day, I came to Fāṭimah to ask her about ʿAlī. When she informed me that ʿAlī had just joined the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, I sat there waiting for him. Before long, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came accompanied by ʿAlī, Ḥasan and Ḥusayn, holding their hands. When he entered the house, he asked ʿAlī and Fāṭimah to come closer and sit in front of him. He then seated Ḥasan and Ḥusayn on his two thighs, passed his mantle round them, and recited this Qur'ānic verse: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*." He then prayed to Allah, saying, "O Allah! Verily, these are the members of my household, and the members of my household are the worthiest."

I asked, "O Allah's Apostle! Am I one of the members of your household?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "You are, too, one of the members of my household." This word is the best of all of my hopes.

Al-Muttaqī al-Hindī comments: This narration is reported by Ibn Abī-Shaybah and Ibn ʿAsākir.

Usd al-Ghābah, vol. 2, page 20:

Ibn al-Athīr writes down: Al-Awzāʿī reports Shaddād ibn ʿAbdullāh to have said: When the head of al-Ḥusayn was brought to Shām and the people began to revile his father and him, Wāthilah ibn al-Asqaʿ stood up and said, "By Allah, I will always love ʿAlī, al-Ḥasan, al-Ḥusayn, and Fāṭimah, especially after I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying all that about them. One day, I was visiting the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* at the house of Ummu-Salamah when al-Ḥasan came in. The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* made him sit on his right thigh and kissed him. Afterward, al-Ḥusayn came and the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* made him sit on his left thigh and kissed him. Then, Fāṭimah came and her father asked her to sit in front of him. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then called ʿAlī. When they all were present, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* recited, "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*."

Shaddād said: I asked Wāthilah about the meaning of *rijs* (impurity), and he answered, "It is doubt about Allah the Almighty and All-majestic."

Usd al-Ghābah, Biography of ʿAṭiyyah, vol. 3, page 413:
Ibn al-Athīr writes down: Al-Ismāʿīlī added up the name of ʿAṭiyyah with the *Ṣaḥābah* (i.e. the Prophet's companions). Through his chain of authority, Ibn al-Athīr then reports ʿUmayr ibn ʿArfajah to have quoted ʿAṭiyyah as saying: One day, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* visited Fāṭimah while she was cooking porridge. He sat there until she finished. At that moment, al-Ḥasan and al-Ḥusayn were there with their mother; so, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked them to call ʿAlī. When ʿAlī came, they all ate that porridge. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then pulled a mantle and covered them with it. He then prayed to the Lord, saying, "O Allah! These are the people of my household. So, please repel all impurity from them and purify them with a thorough purification."

Upon hearing these words, Ummu-Salamah asked, "O Allah's Apostle! Am I with them?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You are on the right."

The compiler of this book comments: The same narration is cited by Ibn Ḥajar in *al-Iṣābah fi Tamyīz al-Ṣaḥābah* (vol. 4, page 247).

Mushkil al-Āthār, vol. 1, page 332:
Through his chain of authority, al-Ṭaḥḥāwī reports Ummu-Salamah to have said: This Qur'ānic verse was revealed about the Apostle of Allah *(peace of Allah be upon him)*, ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*."

Mushkil al-Āthār, vol. 1, page 333:
Through his chain of authority, al-Ṭaḥḥāwī reports Ummu-Salamah to have said: This Qur'ānic verse was revealed in my house: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*." It was revealed about seven persons: the archangel Gabriel, the archangel Michael, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn. Yet, the Apostle of Allah did not say that I was one of the members of the Household.

Mushkil al-Āthār, vol. 1, page 332:
Through his chain of authority, al-Ṭaḥḥāwī reports ʿĀmir ibn Saʿd to have quoted his father as saying: When this Qur'ānic verse was revealed: "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*," the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* called for ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn,

and said, "O Allah! These are the people of my household."

The compiler of this book comments: The same narration is cited by Ibn Jarīr al-Ṭabarī in his book of *Tafsīr* (vol. 22, page 7).

Mushkil al-Āthār, vol. 1, page 336:

Through his chain of authority, al-Ṭaḥḥāwī reports ʿUmarah al-Ḥamdāniyyah to have said: One day, I came to Ummu-Salamah and greeted her. She asked, "Who are you?"

"I am ʿUmarah al-Ḥamdāniyyah," I replied. "O mother of the believers! Please tell me about the man who has been killed amongst us (i.e. ʿAlī ibn Abī-Ṭālib), because some people love him while others hate him."

Ummu-Salamah asked me, "What about you? Do you love or hate him?"

I answered, "I neither love nor hate him."…[1]

Then, Allah revealed this Qur'ānic verse: '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*.' When it was revealed, none was in the house except the archangel Gabriel, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn. I thus asked, 'O Allah's Apostle! Am I one of these *People of the Household*?'

Yet, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, 'You will have prosperity with Allah.'

I wished he had answered affirmatively. It would have been dearer to me than possessing whatever was under the sun."

Mushkil al-Āthār, vol. 1, page 338:

Through his chain of authority, al-Ṭaḥḥāwī reports Abu'l-Ḥamrā' to have said: I accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* for nine months during which he used to come near the door of the house of Fāṭimah every morning and say, "Peace be upon you, O people of the Household. *Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*."

Majmaʿ al-Zawā'id, vol. 9, page 169:

Al-Haythamī writes down: Abū-Saʿīd al-Khidrī is reported to have said that the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, for forty mornings, used to come near the door of ʿAlī's house after his marriage with Fāṭimah, and say, "Peace and Allah's mercy and blessings be upon you, O people of the Household. *Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*."

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[1] The narration is interrupted here in the source.

Al-Haythamī comments: This narration is reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

Majmaʿ al-Zawā'id, vol. 9, page 121:

Al-Haythamī writes down: Abu'l-Ḥamrā' is reported to have said: For six months, I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* come near the door of the house of ʿAlī and Fāṭimah and say, "*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*."

Al-Haythamī comments: This narration is reported by al-Ṭabarānī.

Majmaʿ al-Zawā'id, vol. 9, page 169:

Al-Haythamī writes down: Abū-Barzah is reported to have said: For seventeen months, I followed the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* in prayers. Whenever he left his house and headed for the Mosque, he came near the door of Fāṭimah's house and said, "It is the time of prayer! *Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*."

Al-Haythamī comments: This narration is reported by al-Ṭabarānī.

Majmaʿ al-Zawā'id, vol. 9, page 206:

Al-Haythamī writes down: Anas ibn Mālik is reported to have said that ʿUmar ibn al-Khaṭṭāb, one day, came to Abū-Bakr and asked, "Abū-Bakr! What prevents you from marrying Fatimah, the daughter of Allah's Apostle?"

"Her father does not accept me as the husband of his daughter," Abū-Bakr explained…

At the wedding night of Fāṭimah and ʿAlī, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked Ummu-Ayman to bring him a cup of water. When she did, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* drank from it and added some of his mouth water to it. He then handed it over to Fāṭimah, who drank from it. He then took some water from the cup and splashed it on her forehead, shoulders, and chest. He then handed it over to ʿAlī and asked him to drink. When ʿAlī did, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took some water and splashed it on ʿAlī's forehead and between his shoulders.

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then said, "These are the people of my household; so, please repel all impurity from them and purify them with a thorough purification."

Al-Haythamī comments: This narration is reported by al-Bazzār.

Majmaʻ al-Zawā'id, vol. 9, page 207:
Al-Haythamī writes down: Ibn ʿAbbās is reported to have said: Many suitors asked the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* for Fāṭimah's hand but he never agreed to any of them, so people began to despair of his consent. One day, Saʿd ibn Muʿādh met ʿAlī… On ʿAlī and Fāṭimah's wedding night the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked Asmā' to bring him a washtub. When she did, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* discharged some of his saliva in the washtub and rubbed it over his face and two feet. He then called for Fāṭimah. When she came, he took a handful of water and splashed it on her head and took another handful of water and splashed on her chest and on her skin. He then embraced her and prayed, "O Allah! She is part of me and I am part of her. O Allah, just as You repelled all impurity from me and purified me with a thorough purification, please purify these two."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then asked for another washtub and repeated the same procedures with ʿAlī. He then said to the two, "You may now go to your house. May Allah attach you to each other in your privacy and improve your conditions!"

Al-Haythamī comments: This narration is reported by al-Ṭabarānī.

Majmaʻ al-Zawā'id, vol. 9, page 146:
Al-Haythamī writes down: Abu'l-Ṭufayl is reported to have said: One day, al-Ḥasan ibn ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon them)* delivered a speech. His speech began with statements of praise and thanks to Allah. He then said… "I am the son of the conveyor of glad tidings. I am the son of the one who warned against Allah's chastisement. I am the son of the Prophet. I am the son of the one who called to Allah by His permission. I am the son of the luminous lantern. I am the son of the one who was sent as mercy for the people. I am one of the members of the Household from whom Allah repelled all impurity and whom He purified with a thorough purification…"

Al-Haythamī comments: This narration is reported by al-Ṭabarānī in *al-Muʿjam al-Kabīr* and *al-Muʿjam al-Awsaṭ*, yet briefly. Abū-Yaʿlā also quotes a brief form of the same narration, the like of which is reported by al-Bazzār.

Majmaʻ al-Zawā'id, vol. 9, page 172:
Al-Haythamī writes down: Abū-Jamīlah is reported to have said: When ʿAlī *(peace of Allah be upon him)* was killed, al-Ḥasan *(peace of Allah be upon him)* was appointed as his successor. While al-Ḥasan was leading a congregational prayer, a man jumped towards him and stabbed him with a dagger in his hip. Because of this stab, al-Ḥasan remained ill for months. When he regained health, he delivered a speech from the minbar, saying, "O people of Iraq! Fear Allah

with regard to us, for we are your leaders and your guests. We are the People of the Household about whom Allah the Almighty and All-majestic says, '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*.'"

Al-Ḥasan's speech was so impressive that all those who were present in the mosque could not stop weeping.

Al-Haythamī comments: This narration is reported by al-Ṭabarānī through a trustworthy chain of authority.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 172:

Through his chain of authority, al-Ḥākim reports ʿAlī ibn al-Ḥusayn to have said: When ʿAlī *(peace of Allah be upon him)* was assassinated, al-Ḥasan ibn ʿAlī delivered a speech to the people. Opening his speech with statements of praise and thanks to Allah, he said… "O people! He that knows me, has known who I am; but he that does not know me, I hereby tell him that I am al-Ḥasan the son of ʿAlī. I am the son of the Prophet. I am the son of the Prophet's Successor. I am the son of the bearer of glad tidings. I am the son of the one who warned against Allah's chastisement. I am the son of the one who invited towards Allah by His permission. I am the son of the luminous lantern (of true guidance). I am a member of the household and the archangel Gabriel very frequently came down to and went up from us. I am a member of the household from whom Allah repelled all impurity and whom He purified with a thorough purification" …etc.

Tafsīr al-Ṭabarī, vol. 22, page 7:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Abu'l-Daylam to have said: ʿAlī ibn al-Ḥusayn *(peace of Allah be upon him)* said to a man from Shām, "Have you not read this Qur'ānic verse in Sūrah al-Aḥzāb: '*Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*?'"

The man said, "Are you really those persons mentioned therein?"

ʿAlī ibn al-Ḥusayn confirmed, "Yes, we are."

The compiler of this book comments: Lexically, the Arabic word *ahl* implies one's clan and near relatives. The Arabic word *āl* holds the same meaning of *ahl*, because *āl* is originally *ahl*, but the *h* sound in the latter was turned into the sound /'/, which is called hamzah, as is proved by the fact that the diminutive (i.e. a word denoting something small of the same kind of the word) of both of the words *āl* and *ahl* is *uhayl*. It is well known in Arabic language that the root of each word can be easily discovered from its diminutive form.

However, although the expression *ahl al-bayt* lexically denotes one's family

members and near relatives, it may also be said to express every one who lived in one's house, be they relatives, wives, or even strange people.

With regard to the Qur'ānic verse at issue (i.e. Verse of Purification), the expression *ahl al-bayt* is restricted to certain persons only; namely, ʿAlī, Fāṭimah, al-Ḥasan, and Ḥusayn *(peace of Allah be upon them)*. Hence, any other relative of the Holy Prophet *(peace and blessings of Allah be upon him and his Household)*, including his wives, is not intended in this Qur'ānic verse. This fact can be proven through many points of evidence and arguments, the most obvious of which is that the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* covered these four persons with his dress or mantle and declared, "O Allah, these are the people of my household; so, please, repel all impurity from them and purify them with a thorough purification." As has been previously mentioned, reports of many trustworthy transmitters of Prophetic traditions have narrated this incident.

Moreover, many other narrations have clearly confirmed that the Verse of Purification was revealed about five persons specifically; they were the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him and his Household)*, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn, peace of Allah be upon them all.

However, other narrations have had it that the Verse of Purification was revealed about seven persons, adding the archangels Gabriel and Michael to the abovementioned five persons, peace of Allah be upon them all.

Although one of these narrations states that the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* accepted Ummu-Salamah to be one of the *Ahl al-Bayt*, this single narration cannot contradict the many other narrations maintaining that the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* did not add his loyal wife Ummu-Salamah to the members of his household (i.e. *Ahl al-Bayt*); rather, he told her that she had her own standing and she would receive prosperity. In fact, these narrations are more in number, more authentic in chain of authority, and more famous in content.

Besides, the majority of the narrations reported from Ummu-Salamah with regard to this incident asserted that the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* did not include her with the *Ahl al-Bayt*; rather, he praised her attitude and foretold that she would always follow the truth. Moreover, one of these narrations confirms that the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* even pulled the edge of the mantle from Ummu-Salamah's hand—a fact confirming that Ummu-Salamah, the righteous wife of the Holy Prophet *(peace and blessings of Allah be upon him and his Household)*, was not included with the members of his household or, in more precise expression, with his *Ahl al-Bayt,* about whom the Verse of Purification was revealed.

In conclusion, as long as Ummu-Salamah, in whose house the Verse of

Purification was revealed, is not included with the Divine repelling of impurity and thorough purification that was granted to the *Ahl al-Bayt*, with all the more reason, none of the Holy Prophet's wives or relatives, except these four persons, should be included with the favors granted to ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn in addition to the Holy Prophet *(peace and blessings of Allah be upon him and upon his Household)*, in the Verse of Purification.

According to one of these narrations, Ummu-Salamah asked the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* whether she was or not one of his family members, and the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* answered affirmatively. In this very narration, Ummu-Salamah confirmed that she entered with them under the mantle only after the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* had prayed to the Almighty for these four persons; i.e. his cousin, his two sons, and his daughter, as expressed by the narration itself. This is another proof that Ummu-Salamah was not included with the Divine purification mentioned in the Qur'ānic verse involved.

Similarly, Wāthilah ibn al-Asqaʿ was not included with the Divine purification, because the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* told him that he was one of his family members after he *(peace and blessings of Allah be upon him and his Household)* had prayed for the four persons; namely, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn.

Finally, there is another point that proves that Ummu-Salamah, all other wives of the Holy Prophet *(peace and blessings of Allah be upon him and his Household)*, and Wāthilah were not meant by the expression *ahl al-bayt* mentioned in the Verse of Purification. This proof can be cited in the form of an authentically reported narration of Zayd ibn Arqam, which is cited in:

Ṣaḥīḥ Muslim, Book: Virtues of the Prophet's Companions, Chapter: Some Virtues of 'Alī ibn Abī-Ṭālib:[1]

Yazīd ibn Ḥayyān al-Taymī is reported to have said: Ḥuṣayn ibn Sabarah, Muslim ibn Zayd, and I went to visit Zayd ibn Arqam. After some time, al-Ḥuṣayn said, "Zayd, you have really attained great benefaction because you saw the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, listened to his words, participated in his (military) campaigns, and followed him in prayers. Now, Zayd, please narrate to us what you have heard from the Apostle of Allah."

Zayd spoke, "O son of my brother, (I swear) by Allah, I have become old-aged, my days have become very old, and I have forgotten some of these

[1] *Kitāb faḍā'il al-ṣaḥābah*, *bāb min faḍā'il ʿalī ibn abī-ṭalib*

narrations that I used to hear directly from the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. You should, therefore, accept what I will tell you and not ask me things beyond my ability."

He then added, "One day, in a place between Makkah and al-Madīnah called Khumm, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* delivered a speech to us. Opening his sermon with statements of praise and commendation of Allah the Almighty, as well as statements of reminders of Him, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, 'O people, I am no more than an ordinary person. The messenger of my Lord (i.e. the angel of death) will shortly come to me and then I will respond. Among you, I have left behind me two weighty things, the first of which is the Book of Allah that includes true guidance and illumination. Maintain the Book of Allah and hold fast to it. The second is my household. Remember Allah concerning my household! Remember Allah concerning my household! Remember Allah concerning my household!'"

Ḥuṣayn asked, "Zayd, who are the Prophet's household? Are his wives included in his household?"

Zayd answered, "His wives are included in his household in general, but his private Household members are only those who are forbidden to receive alms after his passing away."

Ḥuṣayn asked, "Who are they, then?"

Zayd answered, "They are the family of ʿAlī, the family of ʿAqīl, the family of Jaʿfar, and the family of ʿAbbās."

Ḥuṣayn asked, "Are all these forbidden to receive alms?"

Zayd answered, "Yes, all of them are forbidden to receive alms."

The compiler of this book comments: In the same chapter, Muslim reports a more obvious narration about the definition of the *Ahl al-Bayt*:

… We asked Zayd, "Are his wives included in his *Ahl al-Bayt*?"

He answered, "No, by Allah! A wife may live with her husband for an age, be it short or long, but when he divorces her, she returns to her father and people. The members of the Prophet's household (i.e. the Ahl al-Bayt) are only his blood relatives and his family members who are forbidden to receive alms…"

The compiler concludes: In conclusion, the claim that the Holy Prophet's wives are included with the Ahl al-Bayt and with the Divine repelling of all impurity and thorough purification mentioned in the Qur'ānic verse is too worthless to be considered.

22

The Holy Prophet imprecated Allah's curse upon the lying party in the name of ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn

Ṣaḥīḥ Muslim, Book: Virtues of the Prophet's Companions, Chapter: Some Virtues of ʿAlī ibn Abī-Ṭālib:

Through his chain of authority, Muslim reports ʿĀmir ibn Saʿd ibn Abī-Waqqāṣ to have said: When Muʿāwiyah ibn Abī-Sufyān ordered Saʿd (ibn Abī-Waqqāṣ) to revile ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*, Saʿd refused; so, Muʿāwiyah asked, "What prevents you from reviling Abū-Turāb?"

Saʿd explained, "I will never revile him as long as I remember three things that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said about him. If only one of these were said to me, it would be dearer to me than possessing the best kind of camels.

During one of his military campaigns, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* ordered ʿAlī to stay home. So, ʿAlī complained, 'O Allah's Apostle! Are you leaving me with the women and children?'

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered, 'Does it not please you that your position to me is as same as the position of (Prophet) Aaron to (his brother Prophet) Moses, except that there shall be no prophet after me?'

On the day of the Battle of Khaybar, I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, 'I shall hand over the standard (of war) to a man who loves Allah and His Apostle and is loved by Allah and His Apostle.' All of us looked forward to being the one intended, but the Apostle of Allah *(peace of Allah be upon him)* said, 'Call ʿAlī.'

Sore-eyed, ʿAlī was led to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* who immediately applied his saliva on the inflamed eye and handed the standard over to him. Thus, Allah granted him victory.

When this Qur'ānic verse was revealed: '*If any one disputes in this matter with you, now after full knowledge has come to you, say: Come! Let us gather together our sons and your sons, our women and your women, ourselves and yourselves. Then, let us earnestly pray, and imprecate the curse of Allah on those who lie.*'[1] the Apostle of Allah *(peace and blessings of Allah be*

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[1] Sūrah Al-`Imrān (no. 3), verse 61.

upon him [and upon his Household]) called for ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn, and prayed, 'O Allah, these are my family members.'"

The compiler of this book comments: The same narration is reported by al-Tirmidhī in *Ṣaḥīḥ al-Tirmidhī* (vol. 2, page 300), Aḥmad ibn Ḥanbal in *Musnad Aḥmad* (vol. 1, page 185), and al-Suyūṭī in *al-Durr al-Manthūr*, *Exegesis of Sūrah Āl-ʿImrān, verse 61*, adding: This narration is cited by Ibn al-Mundhir, al-Ḥākim, and al-Bayhaqī in *Sunan al-Bayhaqī* who report it from Saʿd ibn Abī-Waqqāṣ.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 166:

Through his chain of authority, al-Tirmidhī reports ʿĀmir ibn Saʿd ibn Abī-Waqqāṣ to have quoted his father as saying: When this Qur'ānic verse was revealed: '*If any one disputes in this matter with you…*' the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* called for ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn, and prayed, 'O Allah, these are my family members.'

The compiler of this book comments: The narration is also quoted by al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 150) who comments, "This narration is authentic according to the criteria of authenticity decided by the two Shaykhs; al-Bukhārī and Muslim." It is also reported in *Sunan al-Bayhaqī* (vol. 7, page 63).

Tafsīr al-Kashshāf; al-Tafsīr al-Kabīr, Exegesis of Sūrah Āl-ʿImrān, verse 61; and Nūr al-Abṣār, page 100:

Exegetes of the Holy Qur'ān state: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* recited this verse (i.e. no. 61 of Sūrah Āl-ʿImrān) before the Christian delegation of Najrān and challenged them for a mutual imprecation (*mubāhalah*; i.e. imprecation of Allah's curse on the lying party), they said, "We shall go back home, study the question and come back tomorrow."

When they held a confidential meeting, they asked the opinion of their chief, al-ʿĀqib, who was the most sagacious among them, saying, "What do you see, O ʿAbd al-Masīḥ (i.e. servant of the Messiah)?"

He replied, "O Christians! You have already known for sure that Muḥammad is a prophet and an apostle. If you accept his challenge, all of us will be exposed to perdition."

According to another narration, he said, "By Allah, no people engaged in a mutual imprecation of Allah's curse against a prophet but they all were entirely wiped out. Yet, if you insist on your opinion about him, you should bid him farewell and go back home."

When they came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, they found him carrying al-Ḥusayn on his chest and holding al-

Ḥasan by the arm, while Fāṭimah was walking behind him and ʿAlī behind her. Instructing them, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "When I pray, you should say amen."

Upon seeing them, the bishop of Najrān shouted, "O Christians! I can see faces of people who, if they pray to Allah to remove a mountain from its place, Allah will respond to them. So, do not imprecate Allah's curse on them; otherwise, you shall most surely perish and no single Christian will survive on this globe up to the Day of Resurrection."

So, they retreated and said to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "Abu'l-Qāsim! We have decided not to challenge you in this and to leave you following your religion while we will keep on following ours."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered, "If you retreat from this, you can convert to Islam and have whatever Muslims have and do whatever Muslims are required to do."

They refused his call towards Islam; so he threatened them with war. Confessing their weakness, they said, "We cannot enter into a war against the Arabs, but we can enter into a peace treaty with you if you pledge not to invade our territories, frighten us, or coerce us to renounce our faith. In return, we will pay you two thousand garments every year; one thousand in the month of Ṣafar and one thousand in the month of Rajab…"

According to another narration, they added, "We will give you thirty-three ordinary armors, thirty-three camels, and thirty-four war horses."

Accepting their offer, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* held a peace treaty with them on these conditions. He said, "I swear by Him Who grasps my soul in His Hand, the Divine chastisement was dangling on the people of Najrān. If they had entered into the challenge, they would certainly have been metamorphosed into apes and pigs, the valley would certainly have been set ablaze on them, Allah would certainly have eradicated Najrān and its inhabitants, including the birds on their trees, and all Christians would have perished in less than one year."

Al-Shabalnajī comments: This narration is quoted by al-Khāzin and others.

Al-Zamakhsharī's Remarks

Commenting on the story, al-Zamakhsharī states:

> "It may be argued that the Holy Prophet's call for shared imprecation of Allah's curse on the lying party (i.e. *mubāhalah*) was purposed for exposing the lying party. This matter must concern no one but him and his rivals. Then, why did he include sons and women in the

challenge?

Including his sons and women in the challenge confirms his self-confidence, and certainty of his honesty, because he took the risk of exposing his dearest relatives, his own flesh and blood, the most beloved of all people to him to danger. Thus, he exposed himself and his dear ones to danger to convict his enemies of falsity, so that his opponents, along with their dear and beloved ones, would be exterminated if they accepted the challenge and brought their sons and women; because, one's sons and women are the dearest of all people to one's heart. Moreover, one may even sacrifice one's life for the sake of saving his dearest people from dangers and may also fight to death in defense of them… Attracting attention to the standing of sons and women, the Holy Qur'ān mentions them first (*our sons and your sons, and our women and your women*) and then refers to *ourselves* (*and ourselves and yourselves*)… This is an indication of the fact that one's sons and women are preferred to souls and lives, which are sacrificed for them.

The Qur'ānic verse also holds evidence—no other evidence can be more overwhelming than it—on the excellence and superiority of the People of the Mantle (i.e. the Holy Prophet, Lady Fāṭimah, Imam ʿAlī, Imam al-Ḥasan, and Imam al-Ḥusayn, whom the Holy Prophet covered with a mantle and prayed to the Lord to repel all impurity from them and to purify them with a thorough purification). Besides, it holds a clear-cut proof of the validity of the Holy Prophet's prophethood, because no one has ever mentioned that the Christians of Najrān accepted the challenge of the mutual imprecation of Allah's curse on the lying party."

Al-Fakhr al-Rāzī's Remarks

Writing down the story of *Mubāhalah*, al-Fakhr al-Rāzī comments:

"This Qur'ānic verse indicates that al-Ḥasan and al-Ḥusayn were the sons of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])*, because when he promised that he would call his sons to participate in the challenge of the mutual imprecation, he called for al-Ḥasan and al-Ḥusayn. So, these two must have been his sons. Confirming this fact, Allah the Almighty states in Sūrah al-Anʿām (no. 6), '*And We bestowed upon him* (i.e. Prophet Abraham) *Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron—thus do We reward the good—and Zachariah and John and*

Jesus and Elias. Each one of them was of the righteous… (6/84-5)'

It goes without saying that the Prophet Jesus *(peace of Allah be upon him)* was the relative (or descendant) of Prophet Abraham from the mother's side, but not from the father's; therefore, it is proven that al-Ḥasan and al-Ḥusayn were from the offspring of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, because Allah the Almighty has decided Prophet Jesus to be one of the offspring of Prophet Abraham while he was the relative of Prophet Abraham from the mother's side only. Likewise, al-Ḥasan and al-Ḥusayn must be regarded as the descendants of the Holy Prophet, Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*, because they were the sons of his daughter, not son; therefore, they could be affiliated by family relationship to the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*.

Abū-Jaʿfar Muḥammad al-Bāqir is reported to have proposed this Qur'ānic verse as evidence to prove their family relationship with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* within his arguments with al-Ḥajjāj ibn Yūsuf."

Within his commentary on this Qur'ānic verse: "*And He taught Adam all the names…*"[1] al-Fakhr al-Rāzī writes down:

Al-Shiʿbī is reported to have said: I was in the presence of al-Ḥajjāj ibn Yūsuf when Yaḥyā ibn Yaʿmur, the chief legal authority of Khurāsān, was driven from Balkh enchained with iron shackles. Addressing him, al-Ḥajjāj said, "You claim that al-Ḥasan and al-Ḥusayn are from the offspring of Allah's Apostle. Do you not?"

"Yes, I do," Yaḥyā answered.

Al-Ḥajjāj threatened, "You must now prove your claim with a Qur'ānic verse of clear-cut and obvious indication of your claim; otherwise, I will cut off your limbs one after another."

Yaḥyā said, "Well, I will prove my claim clearly and obviously from the Book of Allah, Ḥajjāj!"

In fact, I was astonished by Yaḥyā's boldness when he called al-Ḥajjāj by name.

Yet, al-Ḥajjāj stipulated, "Do not provide this Qur'ānic verse as evidence of your claim: *Come! Let us gather together our sons and your sons…*"

Yaḥyā answered, "I will not, but I will prove it to you through a Qur'ānic verse of clear-cut and undisputed indication; that is, Allah's

[1] Sūrah al-Baqarah (no. 2), verse 31.

saying, '*And We bestowed upon him* (i.e. Prophet Abraham) *Isaac and Jacob… and Noah did We guide aforetime… and of his seed We guided David and Solomon… and Jesus…*' [1] Jesus is attached to the offspring of Noah. Who was the father of Jesus?"

Overwhelmed by this evidence, al-Ḥajjāj hung his head for a considerable while. He then raised it and confessed, "It is as if I have never read this Qur'ānic verse before!"

He thus released Yaḥyā and ordered his men to give him a certain sum of money.

The compiler of this book comments: The same story of Yaḥyā ibn Yaʿmur is also quoted by al-Suyūṭī in *al-Durr al-Manthūr*, *Exegesis of Sūrah al-Anʿām, Verse no. 85*, through two ways of narration; one way is reported from Ibn Abī-Ḥātim on the authority of Abū-Ḥarb ibn Abi'l-Aswad, while the other way is reported from Abu'l-Shaykh, al-Ḥākim and al-Bayhaqī on the authority of ʿAbd al-Malik ibn ʿUmayr.

Tafsīr al-Ṭabarī, vol. 3, page 212:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports al-Saddī to have said: When the Verse of *Mubāhalah* (3/61) was revealed, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took al-Ḥasan, al-Ḥusayn and Fāṭimah and ordered ʿAlī to follow them. He thus went out for the challenge, but none of the Christians faced him on that day. They said, "We fear lest this man is truly the prophet of Allah. If so, a prophet's imprecation of curse is not like any other imprecation!"

Thus, the Christians failed to appear on that day. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "If they had accepted the challenge, they would certainly have been burnt (by Allah)."

Tafsīr al-Ṭabarī, vol. 3, page 213:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports ʿAlyā' ibn Aḥmar al-Yashkurī to have said: When this Qur'ānic verse (i.e. Verse of *Mubāhalah*; 3:61) was revealed, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* called for ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn and challenged the Jews in a mutual imprecation of Allah's curse on the lying party. A young man of the Jews said to his people, "Beware! Do not forget your brothers whom Allah metamorphosed into apes and pigs. Do not accept the challenge." Listening to his words, the Jews refused to enter into the challenge.

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[1] Sūrah al-Anʿām, verses 84 and 85.

Tafsīr al-Ṭabarī, vol. 3, page 213:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Ibn Zayd to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was once asked, "If you entered upon the mutual imprecation of Allah's curse upon the lying party, which people would you have brought with you in order to represent '*our sons and your sons'*?" The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I would have brought Ḥasan and Ḥusayn."

Al-Durr al-Manthūr, Exegesis of Sūrah Āl-ʿImrān, Verse 61:

Al-Suyūṭī writes down: The following narration is quoted by al-Ḥākim, who decides it as authentic, Ibn Mardawayh and Abū-Naʿīm in *Dalā'il al-Nubuwwah* on the authority of Jābir who said: Al-ʿĀqib and al-Sayyid, the two chiefs of Christians, visited the Prophet *(peace and blessings of Allah be upon him [and upon his Household]),* who invited them to convert to Islam. They answered, "Well, Muḥammad! We are now Muslims!"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "You have just lied. If you wish, I will tell you why you will not convert to Islam."

"Let us see," they said.

Mentioning the reasons, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* say, "Your love for the Cross, drinking wine, and eating the flesh of swine prevents you from converting to Islam."

Then, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* challenged them in a mutual imprecation of Allah's curse on the lying party, and they accepted the challenge and promised that they would meet him the next day.

The next morning, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came to the place agreed upon accompanied by ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn. He then called upon the two Christian chiefs, but they refused to respond to him; rather, they confessed their defeat.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then said, "I swear by Him Who sent me with the truth, if these two men had accepted the challenge, the valley would certainly have poured fire upon them like rain."

Jābir adds: The Qur'ānic verse: "*Come! Let us gather together our sons and your sons, our women and your women, ourselves and yourselves*," was revealed on this occasion. Hence, '*ourselves*' mentioned in the verse indicated the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and ʿAlī, '*our sons*', indicated al-Ḥasan and al-Ḥusayn, and '*our women*' indicated only Fāṭimah.

Ibn Jarīr al-Ṭabarī continues: Abū-Naʿīm, in *Dalā'il al-Nubuwwah*, quotes

the following narration from al-Kalbī on the authority of Abū-Ṣāliḥ who reports ʿAbdullāh ibn ʿAbbās as saying: A delegation of the Christians of Najrān, comprising fourteen chiefs, visited the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* …

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Allah has ordered me to challenge you to a mutual imprecation of His curse on the lying party if you reject my invitation to convert to Islam."

They said, "Abu'l-Qāsim! You may grant us respite so that we can discuss the matter with each other and then come to you again."…

The next day, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* went out accompanied by ʿAlī, al-Ḥasan, al-Ḥusayn and Fāṭimah. He instructed them, "When I imprecate Allah's curse upon them, you should say 'amen'."

But the Christians refused to accept the challenge; they entered into a peace treaty with him according to which they had to pay tributes to him.

Asbāb al-Nuzūl, page 75:

Through his chain of authority, al-Wāḥidī reports Jābir ibn ʿAbdullāh to have said: A delegation of the Christians of Najrān visited the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who invited them to convert to Islam. Their two chiefs replied, "We have already converted to Islam before we came to you."

"You lie," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said. "If you wish, I can mention the things that prevent you from converting to Islam."

"Well," they said. "Tell us what they are."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "What prevents you from joining Islam are your love for the Cross, drinking of wine, and eating the flesh of swine."

He then challenged them in a mutual imprecation of Allah's curse upon the lying party, and they made an appointment with him, promising that they would present themselves the next morning.

The next morning, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* went out to the place agreed upon, accompanied by ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn, whose hands he held. He *(peace and blessings of Allah be upon him [and upon his Household])* then called for the two Christians, but they refused to respond to him; rather, they submitted to him and accepted to pay a tribute to him.

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "If they had accepted the challenge, the valley would most surely have poured fire on

them like rain."

Jābir said: On this occasion, this Qur'ānic verse was revealed: "*Come! Let us gather together our sons and your sons, our women and your women, ourselves and yourselves*."

Al-Shiʿbī comments: '*our sons*' mentioned in the Qur'ānic verse refers to al-Ḥasan and al-Ḥusayn, '*our women*' refers to Fāṭimah, and *'ourselves'* refers to ʿAlī ibn Abī-Ṭālib.

The compiler of this book comments: Al-Wāḥidī cites the same story on page 47, reporting it through his chain of authority from al-Ḥasan (al-Baṣrī, perhaps).

Al-Ṣawāʿiq al-Muḥriqah, page 93:

Ibn Ḥajar writes down: Al-Dāraquṭnī reports that on the day when the Shūrā Committee held a meeting (for choosing a successor to ʿUmar ibn al-Khaṭṭāb), ʿAlī *(peace of Allah be upon him)* provided many arguments against the members of the Committee, saying, "I adjure you all by Allah; is there any one amongst you who is closer in family relationship to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* than I am? Except for me, is there any one among you whom Allah's Apostle regarded as his *self*, whose sons Allah's Apostle regarded as his sons, and whose women Allah's Apostle regarded as his women?"

"No, by Allah," they all answered.

23

Addressing ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn, the Holy Prophet said, "I make war on any one against whom you wage war, and make peace with any one with whom you make peace."

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 319:

Through his chain of authority, al-Tirmidhī reports Ṣubayḥ the former servant of Ummu-Salamah to have quoted Zayd ibn Arqam as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn, "I make war on any one against whom you wage war, and make peace with any one with whom you make peace."

The compiler of this book comments: This Prophetic tradition is also cited in *Sunan Ibn Mājah* (page 14) in this form: "I make peace with any one with whom you make peace and I make war on any one against whom you wage war."

It is also recorded by al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 149), Ibn al-Athīr al-Jazrī in *Usd al-Ghābah* (vol. 5, page 523), al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 216) who quotes it from *Ṣaḥīḥ Ibn Ḥabbān* and in vol. 7, page 216 where he quotes it from Ibn Abī-Shaybah, al-Tirmidhī, Ibn Mājah, Ibn Ḥabbān, al-Ṭabarānī, al-Ḥākim, and al-Ḍiyā' al-Maqdisī.

Finally, Muḥibb al-Dīn al-Ṭabarī, quoting the same tradition in *Dhakhā'ir al-ʿUqbā* (page 25), states: This tradition is reported by Abū-Ḥātim in this form: "I make war on any one who wages war against you, and I make peace with any one who is at peace with you."

Musnad Aḥmad, vol. 2, page 442:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Abū-Hurayrah to have said: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* looked at ʿAlī, al-Ḥasan, al-Ḥusayn and Fāṭimah, and said, "I am at war with whoever wages war against you and I am at peace with whoever makes peace with you."

The compiler of this book comments: This Prophetic tradition is also quoted by al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (page 149) who adds: This tradition is reported through an acceptable chain of authority.

It is also recorded in al-Khaṭīb al-Baghdādī's *Tārīkh Baghdād* (vol. 7, page 136) and al-Muttaqī al-Hindī's *Kanz al-ʿUmmāl* (vol. 6, page 216) as quoted

from al-Ṭabarānī.

Usd al-Ghābah, vol. 3, page 11:

Through his chain of authority, Ibn al-Athīr reports Ṣubayḥ the former servant of Ummu-Salamah to have said: I was standing at the door of the house of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* when ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn came and sat nearby. Allah's Apostle came out of the house and said to them, "You are following the truth." He then covered them with a mantle that he had put on, and said, "I make war with any one who wages war against you and I make peace with any one who makes peace with you."

The compiler of this book comments: Quoting the same tradition in *Majmaʿ al-Zawā'id* (vol. 9, page 169), al-Haythamī comments: This tradition is also reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

Al-Riyāḍ al-Naḍirah, vol. 2, page 199:

Muḥibb al-Dīn al-Ṭabarī writes down: Abū-Bakr is reported to have said: I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* resting on a bow in a tent that he had pitched. In that tent, there were ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn. He then declared, "O Muslims! I am at peace with any one with whom those who are now in this tent keep peace, at war with any one against whom they wage war, and a friend of any one who is loyal to them. None loves them but the auspicious and the legitimately born, and none hates them but the wretched and the illegitimately born."

Dhakhā'ir al-ʿUqbā, page 23:

Muḥibb al-Dīn al-Ṭabarī writes down: Ummu-Salamah is reported to have said: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who was at my house, was sitting with bent head. Fāṭimah, who had cooked soup for him, came with Ḥasan and Ḥusayn. The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked her, "Where is your husband? Go and call him."

Fāṭimah went and returned with ʿAlī. After all of them had eaten from that soup, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took a mantle and covered them with it. He grasped the mantle's edge with his left hand, raised his right hand towards the sky and prayed, "O Allah! These are the members of my household, my nearest relatives, and my private folk. O Allah, please repel all impurity from then and purify them with a thorough purification. I am at war with whoever wages war against them, at peace with whoever keeps peace with them, and an enemy of whoever provokes their hostility."

Muḥibb al-Dīn al-Ṭabarī comments: This tradition is also quoted by al-Qabbānī in *al-Muʿjam*.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Aḥzāb, Verse 33:

Al-Suyūṭī states: Ibn Mardawayh reports Abū-Saʿīd al-Khidrī to have said: When ʿAlī consummated his marriage with Fāṭimah, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* used to come near the door of their house for forty mornings and say, "Come to prayer! May Allah have mercy upon you! *Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.* I am at war with any one against whom you wage war and at peace with any one with whom you are at peace."

24

Whoever Loves the Holy Prophet, ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn, will be with the Prophet in his rank in Paradise

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 301:

Through his chain of authority, al-Tirmidhī reports ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* took Ḥasan and Ḥusayn by the hand and said, "Whoever loves me, loves these two, and loves their father and mother, shall be with me in my rank on the Day of Resurrection."

The compiler of this book comments: This Prophetic tradition is also reported by ʿAbdullāh ibn Aḥmad ibn Ḥanbal in *Musnad Aḥmad* (vol. 1, page 77), al-Khaṭīb al-Baghdadī in *Tārīkh Baghdād* (vo. 3, page 287) and Ibn Ḥajar al-ʿAsqalānī in *Tahdhīb al-Tahdhīb* (vol. 10, page 430) where he comments: Abū-ʿAlī ibn al-Ṣawwāf reports ʿAbdullāh ibn Aḥmad to have said: When Naṣr ibn ʿAlī narrated this Prophetic tradition, al-Mutawakkil (the ʿAbbāsid ruler) ordered him to be whipped one thousand lashes, but Jaʿfar ibn ʿAbd al-Wāḥid interceded for him persistently until he could convince al-Mutawakkil that ʿAbdullāh was a Sunni (not a Shīʿite).

The same Prophetic tradition is also mentioned by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 102), adding: This tradition is cited by al-Tirmidhī, ʿAbdullāh ibn Aḥmad in the Appendix of *Musnad Aḥmad ibn Ḥanbal*, Niẓām al-Mulk in *al-Amālī*, Ibn al-Najjār and Saʿīd ibn Manṣūr.

Kanz al-ʿUmmāl, vol. 6, page 217:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "Whoever loves these people, has in fact loved me; but whoever hates them, has in fact hated me."

By '*these people*,' he meant al-Ḥasan, al-Ḥusayn, Fāṭimah and ʿAlī *(peace of Allah be upon them)*.

Ibn ʿAsākir quotes this tradition from Zayd ibn Arqam.

25

Sūrah al-Dahr was revealed about ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn

Usd al-Ghābah, vol. 5, page 520, Biography of Fiḍḍah al-Nūbiyyah (the Nubian):

Through his chain of authority, Ibn al-Athīr al-Jazrī reports Mujāhid to have quoted ʿAbdullāh ibn ʿAbbās as saying: Allah the All-exalted says in the Holy Qur'ān, "*They perform their vows, and they fear a Day whose evil flies far and wide. And they feed the indigent, the orphan, and the captive for the love of Him.*"[1]

This Qur'ānic verse was revealed on this occasion: Al-Ḥasan and al-Ḥusayn had fallen sick when their grandfather the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* visited them. The majority of people also visited them and said to their father, "Abu'l-Ḥasan, make a vow for the recovery of your two sons."

Thus, ʿAlī declared, "If my two sons recover their health, I will fast for three days in gratitude for Allah the Almighty and All-majestic."

Fāṭimah made the same vow and their Nubian bondwoman, whose name was Fiḍḍah, said, "If my two masters recover health, I will observe fasting as a sign of thanks for Allah the Almighty and All-majestic."

The two boys recovered health while the family of Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* did not have anything at all to eat in their house. ʿAlī hurried to Shām ʿūn, a Jew merchant of Khaybar, and borrowed three measures of barley.

When he brought them home, Fāṭimah crushed one measure of barley and then baked it. ʿAlī performed the prayer with the Apostle of Allah and upon accomplishment came home. When the food was put before him, a poor man stood at the door of their house and said, "Peace be upon you, O members of the Prophet's household! I am a poor Muslim. Please feed me. May Allah the Almighty and All-majestic feed you from the dining tables of Paradise!"

Upon hearing that, ʿAlī ordered his family members to give their food to the poor. So, they spent that night and the next day without tasting anything except water.

On the second day (of their fasting days), Fāṭimah baked another measure of

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[1] Sūrah al-Dahr, *or* al-Insān (no. 76), verses 7 and 8.

barley. When ʿAlī accomplished the prayer with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, he returned home. Once the food was put before him, an orphan stood at the door of their house and said, "Peace be upon you, O members of Muḥammad's household! I am an orphan from the children of the Muhājirūn (Emigrants: the Muslims of Makkah who fled their hometown and joined the Holy Prophet in al-Madīnah) and my father was martyred. Please serve me with food."

So, they gave him their food and passed that night, as well as the next day, without tasting anything except water.

On the third day, Fāṭimah ground and baked the last measure of barley. When ʿAlī performed the prayer with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, he returned home (for breaking his fasting). As soon as the food was put before ʿAlī, a prisoner stood at the door of their house and said, "Peace be upon you, O people of the household of Prophethood! Do you take us as captives, tie us, and not feed us? Please, give me food, for I am a captive."

So, they gave him their food and spent the third night and day without tasting anything except water.

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* visited them and noticed how hungry they were. Hence, Allah the All-exalted revealed to him these Qur'ānic verses: "*There surely came over man a period of time when he was a thing not worth mentioning... We only feed you for Allah's sake; we desire from you neither reward nor thanks.* (verses 1 to 9 of Sūrah al-Dahr)"

Ibn al-Athīr comments: This narration is recorded by Abū-Mūsā.

The compiler of this book comments: The same narration is mentioned by al-Zamakhsharī in *Tafsīr al-Kashshāf*, *Exegesis of Sūrah al-Dahr, Verse 12*, adding that al-Wāḥidī also mentioned the same narration.

In *al-Tafsīr al-Kabīr*, al-Fakhr al-Rāzī cites the same narration and comments, "Al-Wāḥidī, a scholar of our sect (i.e. the Ashʿariyyah Sect), mentioned this narration in his book entitled *al-Basīṭ*, where he confirms that this Qur'ānic chapter (Sūrah) was revealed in praise of ʿAlī *(peace of Allah be upon him)*. The author of *Tafsīr al-Kashshāf*, a scholar of the Muʿtazilah Sect, also mentioned the same story as he reported it from ʿAbdullāh ibn ʿAbbās.

Asbāb al-Nuzūl, page 331; Occasion of the Revelation of Sūrah al-Dahr, Verse 8:

Al-Wāḥidī writes down: ʿAṭā' reports ʿAbdullāh ibn ʿAbbās to have said: Once, ʿAlī ibn Abī-Ṭālib was employed for one night as an irrigator in an orchard of date palms in return for a quantity of barley. The next morning,

he received the barley and returned home, where he ground one third of it and baked it so that his family members and he would eat from it. From that, they cooked a soup-like dish. When the food was well-cooked, a poor man came to them (begging for food). They gave him the food.

The next day, another third of the barley was ground and the same dish was cooked. When they were ready to eat from it, an orphan came and begged them for food. They gave their food to him.

On the third day, they cooked the rest of the barley and when they were about to eat from it, a prisoner of war from the polytheists came to them begging. So, they gave him their food and spent their day without finding anything to eat. On this occasion, this Qur'ānic verse was revealed.

The compiler of this book comments: The same narration is mentioned by Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 2, page 227), adding: The dish they cooked is called *ḥurayrah*, which was made of flour without fats. Al-Ḥasan and Qutādah mentioned that the prisoner of war who begged them on the third day was a polytheist, but Sa ʿīd ibn Jubayr mentioned that he was a Muslim man who was imprisoned.

Muḥibb al-Dīn al-Ṭabarī mentions the same story in *Dhakhā'ir al-ʿUqbā*, page 102.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Dahr, Verse 7:

Ibn Mardawayh reports ʿAbdullāh ibn ʿAbbās to have said about the reason for the revelation of the Qur'ānic verse under discussion: This Qur'ānic verse was revealed in praise of ʿAlī ibn Abī-Ṭālib and Fāṭimah the daughter of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household]).*

Nūr al-Abṣār, page 102:

Within the stories mentioned by al-Shaykh al-Akbar (i.e. the grand master scholar), the following story is reported from ʿAbdullāh ibn ʿAbbās, may Allah be pleased with both of them, with regard to the occasion on which the following Qur'ānic verse was revealed: "*They perform their vows, and they fear a Day whose evil flies far and wide.*"

During their early years, al-Ḥasan and al-Ḥusayn fell sick and the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, accompanied by Abū-Bakr and ʿUmar, visited them. ʿUmar suggested to ʿAlī, "Abu'l-Ḥasan! Make a vow for the recovery of your two children so that Allah may restore them to health."

Responding, ʿAlī said, "I will fast for three days if they are restored to health as sign of gratitude for Allah." Fāṭimah said, "I, too, will fast for three days if they are restored to health." The two boys said, "We, too, will fast for three days if we are restored to health." Even their bondwoman Fiḍḍah said,

"I, too, will fast for three days if they are restored to health."

It was not long when the two boys were restored to health by Allah the Almighty. Hence, they all observed fasting on the next day although they did not have food in their house. ʿAlī hurried to a Jewish neighbor, Sham ʿūn, who worked as a wool-stapler, and said, "Give me some wool so that the daughter of Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* can spin it for you in return for three measures of barley?"

The Jew agreed and ʿAlī returned home carrying with him both the quantity of wool and the measures of barley. He told Fāṭimah about his deal with the Jew and she agreed. Having spun one third of the wool, she took one measure of the barley, ground it, kneaded and baked it, making five loaves of bread, one loaf of bread for each one of her family members.

In the evening, ʿAlī performed the prayer with the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and then came home. The dining cloth was laid and they sat to break their fast. ʿAlī was about to put the first bite in his mouth when a poor man stood at the door of their house and said, "Peace be upon you, O members of Muḥammad's household! I am a poor Muslim. Please, feed me from what you have. May Allah feed you from the dining tables of Paradise!"

ʿAlī immediately threw the bite from his hand and said to Fāṭimah:

"Fāṭimah, O owner of glory and full faith;
O daughter of the best of all people!
Do you not hear this miserable poor man;
Moaning, he stands at our door!
Each man is in pledge for what he has earned!"

Answering him, she said:

"I hear and obey, O cousin!
I will be neither blamed nor begged!
I have been nourished with immaculacy
Which I spend while I am hungry,
I hope I will be joined to the pious community
And be allowed to Paradise by intercession!"

Thus, Fāṭimah raised the dining tablecloth with all the food that was on it and gave it to the poor man. They all passed the night without food.

The next morning, although they had not tasted anything except water, they observed fasting for the second day. Fāṭimah span the second third of the wool and took another measure of the barley, ground it, kneaded, and baked it, making five loaves of barley bread, which would be the meal with which

the family would break their fast.

Having performed the Sunset Prayer with the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, ʿAlī came home. When the food was put before him and he took the first bite, a Muslim orphan stopped at the door of their house and said, "Peace be upon you, O members of Muḥammad's household! I am one of the Muslim orphans. Please feed me from the food that you have. May Allah feed you from the dining tables of Paradise!"

ʿAlī immediately threw the bite from his hand and said to Fāṭimah:

Fāṭimah, O daughter of the noble master!
Allah has brought to us this orphan!
Whoever seeks the pleasure of the All-merciful Lord on this day,
Will have the Garden of Bliss as his appointed place."

Lady Fāṭimah came and answered,

"I will surely give him food and I do not care.
And I will prefer Allah to my children.
They can stay hungry, just like me.
The youngest of them will be slain fighting."

Thus, Fāṭimah raised the dining tablecloth with all the food that was on it and gave it to the orphan, while her family members and she passed that night hungry, tasting nothing but water.

The next day, they observed fasting for the third day. Fāṭimah collected the rest of the wool and spun it. She then ground the rest of the barley, kneaded, baked it, and made five loaves of barley bread; one loaf for each of her family members.

Having performed the Sunset Prayer with the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, ʿAlī came home. Fāṭimah brought the food before him and he sat to eat. Before he could eat the first bite, a Muslim captive stopped at the door of his house and said, "Peace be upon you, O members of Muḥammad's household. The polytheists took me as captive, tied me and refused to give me any food."

ʿAlī immediately threw the bite from his hand and said to Fāṭimah:

"Fāṭimah, O daughter of the Prophet Aḥmad!
O daughter of the Prophet who was made master!
This is a captive, who came losing his way,
And enchained and bound in shackles,
Complains about hunger and harshness.

Whoever gives food on this day, will find the good result in the morrow,
With the One, All-high, and Only Lord.
Whatever a sower sows, he will sooner or later harvest."

Fāṭimah hurried, saying,

"Nothing of what you brought has remained, except one measure.
My hand and my arm are overworked.
My sons, by Allah, have been hungry for three days
O Allah, please do not cause them to perish for nothing!"

So, Fāṭimah took the food and gave it to the captive. No food was left for her family members and her.

ʿAlī, al-Ḥasan and al-Ḥusayn went to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* trembling due to hunger. When he noticed their condition, he *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Abu'l-Ḥasan! What you feel is the worst of all things that upset me. Let us go to my daughter Fāṭimah."

They came to Fāṭimah who was standing in her prayer-place, while her stomach was stuck to her back out of hunger and her eyes were sunk in. Upon seeing her, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* embraced her and said, "Aid!" Immediately, the Archangel Gabriel came down and said, "Muḥammad! Take the reward for your family members."

"What should I take, Gabriel?" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

The archangel Gabriel said, "Take this: *And they give food out of love for Him to the poor and the orphan and the captive… Surely this is a reward for you, and your striving shall be recompensed.* (verses 7-22)"

26

Verse 23 of Sūrah al-Shūrā was revealed about the Holy Prophet's relatives; ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn

Too many are the narrations reporting that the Qur'ānic verse no. 23 of Sūrah al-Shūrā (which is known as *āyat al-mawaddah*, meaning: verse of love), was revealed about the relatives of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*; namely, Imam ʿAlī, Lady Fāṭimah al-Zahrā', Imam al-Ḥasan and Imam al-Ḥusayn—peace of Allah be upon them.

However, let us cite some of these narrations, which I have swiftly collected from Sunnite reference books of Prophetic traditions, Qur'ānic exegesis, and the history of Islam:

Tafsīr al-Ṭabarī, vol. 25, page 16:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Saʿīd ibn Jubayr to have said: This Qur'ānic verse: "*Say: I do not ask of you any reward for it but love for my near relatives,*" was revealed referring to the relatives of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*.

The compiler of this book comments: The same narration is mentioned by Muḥibb al-Dīn al-Ṭabarī in *Dhakhā'ir al-ʿUqbā*, where he quotes it from Ibn al-Sarī.

Tafsīr al-Ṭabarī, vol. 25, page 17:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Abū-Isḥāq to have said: When I asked ʿAmrah ibn Shuʿayb about the relatives intended in this Qur'ānic verse (i.e. *Say: I do not ask of you any reward for it but love for my near relatives,*) he answered, "These are the relatives of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*"

Ḥilyat al-Awliyā', vol. 3, page 201:

Through his chain of authority, Abū-Naʿīm reports Jābir (ibn ʿAbdullāh al-Anṣārī) to have said: A Bedouin came to the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and asked, "Muḥammad, please introduce Islam to me."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, "Islam is to bear witness that there is no god but Allah; One and Only, having no partner in Godhead, and to bear witness that Muḥammad is His servant and apostle."

The Bedouin asked, "Do you ask for anything in return?"

"No," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered.

"I do not ask of you any reward for it but to love the relatives."

"Do you mean my relatives or yours?" the Bedouin asked.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, "I mean my relatives."

The Bedouin consented and said, "Extend your hand so that I will swear allegiance to you. May Allah's curse be poured upon any one who does not love you and does not love your relatives!"

"Amen," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Shūrā, Verse 23:

Within his commentary on Sūrah al-Shūrā, verse 23, al-Suyūṭī writes down: ʿAbd ibn Ḥumayd and Ibn al-Mundhir report Mujāhid to have said with regard to this Qur'ānic verse: *Say: I do not ask of you any reward for it but love for my near relatives,* "My reward for this is that you should follow me, believe me, and have regard for my relatives."

On the authority of Ibn al-Mubārak, Ibn Mardawayh reports ʿAbdullāh ibn ʿAbbās to have said: The meaning of '*I do not ask of you any reward for it but love for my near relatives*' is that you should respect me by respecting my relatives well.

Abū-Naʿīm and al-Daylamī quote Mujāhid to have reported ʿAbdullāh ibn ʿAbbās saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "The meaning of '*love for near relatives*' is that you should respect me by treating my relatives well and you should bear love for them out of your having reverence for me."

Saʿīd ibn Manṣūr reports Saʿīd ibn Jubayr to have said: the Qur'ānic verse: "*... but love for my near relatives,*" refers to the relatives of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household]).*

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 172:

Through his chain of authority, al-Ḥākim reports ʿAlī ibn al-Ḥusayn to have said: When ʿAlī *(peace of Allah be upon him)* was assassinated, al-Ḥasan ibn ʿAlī delivered a speech before people. Opening his speech with statements of praise and thanks to Allah, he said… "O people! He that knows me, has known who I am; but he that does not know me, I hereby tell him that I am al-Ḥasan the son of ʿAlī. I am the son of the Prophet. I am the son of the Prophet's Successor. I am the son of the bearer of glad tidings. I am the son of the one who warned against Allah's chastisement. I am the son of the one who invited to Allah by His permission. I am the son of the luminous lantern (of true guidance). I am a member of the household that the Archangel Gabriel very frequently came down to and went up from (us). I am a member of the household from whom Allah repelled all impurity and whom He

purified with a thorough purification. I am a member of the household the love for whom Allah has imposed on every Muslim. He, the All-blessed and All-exalted said to His Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, '*Say: I do not ask of you any reward for it but love for my near relatives. And whoever earns good, We give him more of good therein.*' Earning good is to bear love for us, the Ahl al-Bayt."

The compiler of this book comments: Citing the same narration on page 138 of *Dhakhā'ir al-ʿUqbā*, Muḥibb al-Dīn al-Ṭabarī reports it from Zayd ibn al-Ḥasan, as is quoted from al-Dūlābī.

Reporting it from Abu'l-Ṭufayl, al-Haythamī cites the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 146) where he confirms that the same narration is reported by al-Ṭabarānī, Abū-Yaʿlā, al-Bazzār and Aḥmad.

As for Ibn Ḥajar, he also cites the narration in *al-Ṣawāʿiq al-Muḥriqah*, page 101 and adds that al-Bazzār and al-Ṭabarānī, too, mention this narration (in their books).

Usd al-Ghābah, vol. 5, page 367:

Ibn al-Athīr writes down: Ḥakīm ibn Jubayr reported Ḥabīb ibn Abī-Thābit to have said: I was sitting with some old men of the Anṣār when ʿAlī ibn al-Ḥusayn passed by us. He had a dispute with some people of the Quraysh on the issue of a woman from their relatives whom he had married. The old men of the Anṣār said to him, "You should have called upon us to interfere in the disagreement between those people and you. In fact, our fathers narrated to us that they came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and said, 'Muḥammad! Should we set aside for you part of our lands and properties as remuneration for what Allah has endowed upon us, the superiority we are enjoying, and the honor we are having through you?'

Immediately, Allah the Almighty revealed this Qur'ānic verse: '*Say: I do not ask of you any reward for it but love for my near relatives. And whoever earns good, We give him more of good therein.*' We guide you to the people."

Ibn Athīr comments: This narration is mentioned by Ibn Mindah.

Dhakhā'ir al-ʿUqbā, page 25:

Muḥibb al-Dīn al-Ṭabarī states: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said, "Indeed, Allah has decided that the wage you may pay to me should be your love for my household. Verily, I will hold you responsible for this on the morrow (i.e. on the Day of Resurrection)."

This narration is reported by al-Mullā in *al-Sīrah*.

Al-Ṣawāʿiq al-Muḥriqah, page 101:
Ibn Ḥajar records: Abu'l-Shaykh, as well as many others, have reported ʿAlī—may Allah honor his face—to have said, "There is in Sūrah Ḥā-Mīm a verse that was revealed about us, confirming that none maintains his love for us except true believers: '*Say: I do not ask of you any reward for it but love for my near relatives.*'"

The compiler of this book comments: This narration is also cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 1, page 218).

Al-Ṣawāʿiq al-Muḥriqah, page 102:
Ibn Ḥajar writes down: Al-Thaʿlabī and al-Baghawī report ʿAbdullāh ibn ʿAbbās to have said: When Allah the Almighty revealed this Qur'ānic verse: "*Say: I do not ask of you any reward for it but love for my near relatives*," some people distastefully said to themselves, "He (i.e. the Prophet Muḥammad) only wants to persuade us into obeying his relatives after he departs."

Immediately, the Archangel Gabriel informed the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* of their hidden rancor and their negative impression on him; so, Allah the Almighty revealed this Qur'ānic verse: "*Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.*"[1]

Having become conscious of their mistake, these people declared, "O Allah's Apostle! You are telling the truth."

Referring to them, the Almighty revealed this Qur'ānic verse: "*And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do*."[2]

Tafsīr al-Ṭabarī, vol. 25, page 16:
Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Abu'l-Daylam to have said: When ʿAlī ibn al-Ḥusayn was taken as captive and brought to Damascus where he was made to stop at a stage, a man from Shām stood up and said, "Praise be to Allah who killed you, eradicated you, and cut off the two horns of sedition!"

Answering him, ʿAlī ibn al-Ḥusayn asked, "Have you ever read the Qur'ān?"

"Yes, I have," replied the man.

"Have you read Sūrah Ḥā-Mīm?" ʿAlī ibn al-Ḥusayn asked.

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[1] Sūrah al-Shūrā (no. 42), verse 24.

[2] Verse 25 of the same Sūrah.

"How come that I read the entire Qur'ān but I did not read Sūrah Ḥā-Mīm?" the man confirmed.

ʿAlī ibn al-Ḥusayn further asked, "Then, you should have read this verse: *'Say: I do not ask of you any reward for it but love for my near relatives*.'"

Astonished, the man asked, "Are you really those intended in this verse?"

"Yes, we are," ʿAlī ibn al-Ḥusayn answered.

The compiler of this book comments: The same narration is cited by Ibn Ḥajar in *al-Ṣawāʿiq al-Muḥriqah*, page 101, adding that he quoted it from al-Ṭabarānī.

In the few previous lines, I have cited some narrations indicating that verse 23 of Sūrah al-Shūrā, which is known as *āyat al-mawaddah*, was revealed to impose the love for the Holy Prophet's relatives on Muslims.

However, many other narrations that testify the authenticity of the abovementioned ones and explain them evidently have confirmed that the relatives of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* are namely Imam ʿAlī ibn Abī-Ṭālib, Lady Fāṭimah al-Zahrā', Imam al-Ḥasan and Imam al-Ḥusayn, peace of Allah be upon them.

Swiftly too, I have put my hand on many such narrations; but will cite some of them only:

Tafsīr al-Kashshāf, Exegesis of Sūrah al-Shūrā, Verse 23:

Al-Zamakhsharī quotes: It is reported that when this verse (no. 23 of Sūrah al-Shūrā) was revealed, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was asked, "O Allah's Apostle! Who are these relatives whose love has been imposed upon us?"

In reply, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "They are ʿAlī, Fāṭimah and their two sons."

The compiler of this book comments: In the margin of his commentary on *āyat al-mawaddah* of Sūrah al-Shūrā, al-Fakhr al-Rāzī, in *al-Tafsīr al-Kabīr*, quotes the same aforementioned narration from the author of *Tafsīr al-Kashshāf* and then comments:

> It is thus proven that these four persons are the relatives of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* intended in the Qur'ānic verse under consideration. As this has been proven as true, it necessarily entails that these four persons exclusively must be shown more respect and esteem. This special respect and esteem can be proven through a number of points of evidence, some of which are as follows:
>
> 1. Allah the All-exalted says, "*Say: I do not ask of you any reward for*

it but love for my near relatives." We have earlier cited our argumentative points with regard to the implications held by this Qur'ānic verse to the special respect and esteem that should be paid to the near relatives of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*; namely, ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn. To explain, the members of Muḥammad's household are the only persons whose affairs are relegated to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, since the Arabic word *āl* (meaning, family members) is said to those whose affairs are more relegated to someone than any other persons. As for the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*, tThe persons whose affairs are more relegated to him than any other person are Fāṭimah, ʿAlī, al-Ḥasan and al-Ḥusayn, because there is no doubt that these four persons were more attached to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* than any other person. This fact is unquestionable, because it is confirmed by uninterruptedly reported narrations. For these reasons, these four persons must alone be considered the family members of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*.

2. It goes without saying that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* loved his daughter Fāṭimah. In this regard, he *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said about her, "Fāṭimah is part of my flesh. Whatever annoys her annoys me."

Uninterruptedly reported narrations have also proven that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* loved ʿAlī, al-Ḥasan and al-Ḥusayn. In conclusion, since the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is proven to have loved Fāṭimah, ʿAlī, al-Ḥasan and al-Ḥusayn, it is the duty of the entire Islamic community to imitate him and love these persons. This duty is obviously seen in many Qur'ānic texts, like the following:

"*Say: If you love Allah, then follow me, Allah will love you.*"[1]

"*...the Ummi Prophet who believes in Allah and His words, and (you all should) follow him so that you may walk in the right way*."[2]

"*Let those beware who go against his* (i.e. the Holy Prophet's) *order lest a trial afflict them or there befall them a painful chastisement*."[3]

"*Certainly you have in the Messenger of Allah an excellent*

[1] Sūrah Al-ʿImrān (no. 3), verse 31.

[2] Sūrah al-Anʿām (no. 7), verse 158.

[3] Surah al-Nūr (no. 24), verse 63.

exemplar."[1]

3. Invoking Allah's blessings upon the Holy Prophet's family members is actually a great honour. For this reason, this invocation has been commanded by Allah the Almighty to be included within the *tashahhud* statement (i.e. professing Allah to be the One and Only God save Whom there is no other god, and professing Muḥammad to be Allah's servant and messenger) of the ritual prayers where every duty-bound Muslim is required to say, "O Allah, send blessings upon Muḥammad and Muḥammad's Household and have mercy upon Muḥammad and Muḥammad's Household."

In fact, this respect and esteem was not decided for any other persons except these members of the Holy Prophet's household. Therefore, all of the aforesaid points of evidence clearly prove that it is obligatory to love the Holy Prophet's household members.

In this regard, al-Shāfi ʿī composed these poetic verses:

O rider! Stop at al-Muḥaṣṣab[2] *near Minā*
And call upon all the dwellers of its heights and all those residing there
In the early hours of dawn when the pilgrims hasten on to Minā,
Like the hastening of the overflowing river, (declare this before all these):
If love for Muḥammad's household is protest;
Then let all humans and Jinn know that I am a protester!

Al-Durr al-Manthūr, Exegesis of Sūrah al-Shūrā, Verse 23:

Al-Suyūṭī writes down: Ibn al-Mundhir, Ibn Abī-Ḥātim, al-Ṭabarānī and Ibn Mardawayh have recorded that Saʿīd ibn Jubayr that ʿAbdullāh ibn ʿAbbās are reported to have said: When this Qur'ānic verse was revealed: "*Say: I do not ask of you any reward for it but love for my near relatives*," the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was asked, "O Allah's Apostle! Who are these relatives whose love has been imposed upon us?"

He answered, "They are ʿAlī, Fāṭimah and their two sons."

Dhakhā'ir al-'Uqbā, page 25:

Muḥibb al-Dīn al-Ṭabarī states: ʿAbdullāh ibn ʿAbbās is reported to have said: When this Qur'ānic verse was revealed: "*Say: I do not ask of you any*

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[1] Sūrah al-Aḥzāb (no. 33), verse 21.

[2] Al-Muḥaṣṣab is a place situated between Makkah and Minā and it is closer to the latter than the earlier. It is also called *al-Abṭuḥ* and *al-Baṭḥā'*. [*Translator*]

reward for it but love for my near relatives," the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was asked, "O Allah's Apostle! Who are these relatives of you whose love has been imposed upon us?"

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "They are ʿAlī, Fāṭimah and their two sons."

The compiler of this book comments: The same narration is cited by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 7, page 103 and vol. 9 page 168) where he adds, "This Prophetic tradition is reported by al-Ṭabarānī."

Muḥibb al-Dīn al-Ṭabarī quotes the same in Dhakhā'ir al-ʿUqbā, page 25.

Citing the same narration on page 101 of *al-Ṣawāʿiq al-Muḥriqah*, Ibn Ḥajar says, "This tradition is mentioned by Aḥmad, al-Ṭabarānī, Ibn Abī-Ḥātim and al-Ḥākim on the authority of ʿAbdullāh ibn ʿAbbās.

Quoting it from al-Baghawī's book of *Tafsīr*, al-Shabalnajī cites the narration on page 101 of *Nūr al-Abṣār*.

27

Qur'ānic Verses Revealed in Praise of Imam ʿAlī

In the first section of this chapter, which is dedicated to the innumerability of Imam ʿAlī's virtues, I have quoted a narration from al-Khaṭīb al-Baghdādī's *Tārīkh Baghdād* (vol. 6, page 221) where he, through a perfect chain of authority, quotes ʿAbdullāh ibn ʿAbbās to have said that three hundred Qur'ānic verses were revealed in praise of ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*.

Similarly, Ibn Ḥajar (in *al-Ṣawāʿiq al-Muḥriqah*, page 76) and al-Shabalnajī (in *Nūr al-Abṣār*, page 73) quoted Ibn ʿAsākir to have reported ʿAbdullāh ibn ʿAbbās as saying that the same number of the Qur'ānic verses that were revealed in praise of Imam ʿAlī *(peace of Allah be upon him)* was not revealed about any other person, and as saying that three hundred Qur'ānic verses were revealed in praise of Imam ʿAlī.

However, in this section, I intend to mention only a few of all the Qur'ānic verses revealed in praise of Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*.

Independent sections of this chapter will explain in detail through narrations that are reported by Sunnite transmitters and accepted as true by their master scholars, some Qur'ānic verses that were revealed about Imam ʿAlī *(peace of Allah be upon him)*, such as the following:

"*O Messenger! Deliver what bas been revealed to you from your Lord.*"[1] This Qur'ānic verse is proven to have been occasioned at the Holy Prophet's nomination of Imam ʿAlī *(peace of Allah be upon him)* as the next leader of Muslims.

"*This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.*"[2] This Qur'ānic verse was revealed to declare the results of declaring Imam ʿAlī *(peace of Allah be upon him)* as the direct successor to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*.

"*One demanding demanded the chastisement which must befall.*"[3] This Qur'ānic verse tells the story of al-Ḥārith ibn al-Nuʿmān who objected to and denied the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* for declaring Imam ʿAlī *(peace of Allah be upon him)* as the next ruler of the Muslim

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[1] Sūrah al-Mā'idah (no. 5), verse 67.

[2] Sūrah al-Mā'idah (no. 5), verse 3.

[3] Sūrah al-Maʿārij (no. 70), verse 1.

community.

"*Only Allah is your guardian-master and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.*"[1] This Qur'ānic verse was revealed on the occasion of Imam ʿAlī's donating his ring to a poor man while he was offering a prayer.

"*And Allah sufficed the believers in fighting.*"[2] This Qur'ānic verse refers to Imam ʿAlī's contest against ʿAmr ibn ʿAbd-Wudd during the Battle of the Ditch.

It is also noteworthy that some other Qur'ānic verses have been earlier mentioned in some sections of this book.

For instance, I have previously mentioned that the following Qur'ānic verse was revealed about Prophet Adam when he was taught by the Lord to beseech to Him through the names of Muḥammad, ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn so that the Lord would accept his repentance: "*Then Adam received words from his Lord; so, He turned to him mercifully.*"[3]

Besides, I have recently mentioned such Qur'ānic verses like verse 33 of Sūrah al-Aḥzāb,[4] verse 61 of Sūrah Āl-ʿImrān,[5] Sūrah al-Dahr (or al-Insān),[6] and verse 23 of Sūrah al-Shūrā[7] in independent sections of this chapter. However, in this section, I will try to refer to some more Qur'ānic

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[1] Sūrah al-Mā'idah (no. 5), verse 55.

[2] Sūrah al-Aḥzāb (no. 33), verse 25.

[3] Sūrah al-Baqarah (no. 2), verse 37.

[4] Known as *āyat al-taṭhīr*; Verse of Purification, this Qur'ānic verse declared the Divine purifying of the Holy Prophet Muḥammad, Imam ʿAlī, Lady Fāṭimah al-Zahrā', Imam al-Ḥasan and Imam al-Ḥusayn. [*Translator*]

[5] Known as *āyat al-mubāhalah*; Verse of Imprecating Allah's Curse on the Liars, in this Qur'ānic verse the Lord instructed the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* to accompany with him his two sons Imam al-Ḥasan and Imam al-Ḥusayn, his daughter Lady Fāṭimah and his *self* Imam ʿAlī and make them participate in the challenge of imprecating Allah's curse on the liars. [*Translator*]

[6] Also known as Sūrah al-Insān, in this Qur'ānic chapter, which holds number 76 in the order of the Qur'ānic chapters, Allah the Almighty praises Imam ʿAlī, Lady Fāṭimah, Imam al-Ḥasan, and Imam al-Ḥusayn for giving their food for three consecutive days to a poor man, an orphan, and a freshly released captive. [*Translator*]

[7] Known as *āyat al-mawaddah*; Verse of Love, this Qur'ānic verse was revealed to declare that love for the Holy Prophet's household is obligatory on all Muslims. [*Translator*]

verses that were revealed in praise of or about Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*.

Verse 7 of Sūrah al-Raʿd

"*You are only a warner and there is a guide for every people*."

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 129:

Through his chain of authority, al-Ḥākim reports ʿAbbād ibn ʿAbdullāh al-Asadī to have quoted Imam ʿAlī *(peace of Allah be upon him)* as saying: With regard to this Qur'ānic verse: "*You are only a warner and there is a guide for every people,*" the *warner* is the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, while I am the *guide*.

Al-Ḥākim comments: This narration's chain of authority is trustworthy.

The compiler of this book comments: The same narration is cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 1, page 251), adding, "This narration is mentioned by Ibn Abī-Ḥātim."

In *Majmaʿ al-Zawā'id* (vol. 7, page 41), al-Haythamī quotes the same narration but in this form: "… while the *guide* is a man from the Banū-Hāshim clan."

Al-Haythamī adds: This narration is reported by ʿAbdullāh ibn Aḥmad through authentic chain of authority and al-Ṭabarānī in *al-Muʿjam al-Ṣaghīr* and *al-Muʿjam al-Awsaṭ*.

The compiler of this book comments: By saying, "the *guide* is a man from Banū-Hāshim," Imam ʿAlī *(peace of Allah be upon him)* referred to himself, because he seemingly disliked mentioning his name forthrightly.

Quoting to the same narration, al-Suyūṭī, in *al-Durr al-Manthūr*, *Exegesis of Sūrah al-Raʿd, Verse 7*, writes down: This narration is recorded by Ibn Mardawayh and Ibn ʿAsākir. According to another form of the narration, ʿAlī, referring to himself, said, "... while the *guide* is a man from the Banū-Hāshim clan."

Tafsīr al-Ṭabarī, vol. 13, page 72:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports ʿAbdullāh ibn ʿAbbās to have said: When this holy verse was revealed: "*You are only a warner and there is a guide for every people,*" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* put his hand on his chest and said, "I am the *warner*." As for '*there is a guide for every people,'* the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* pointed to 'Alī's shoulder and said, "You are the guide, ʿAlī. Through you only will those who are truly guided be led

to true guidance after me."

The compiler of this book comments: This Prophetic tradition is also cited by al-Suyūṭī in *al-Durr al-Manthūr, Exegesis of Sūrah al-Raʿd*, adding, "This narration is quoted by Ibn Mardawayh, Abū-Naʿīm in *al-Maʿrifah*, al-Daylamī, Ibn ʿAsākir and Ibn al-Najjār.

Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Raʿd:

Al-Fakhr al-Rāzī writes down ***Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Raʿd***: Be it known to you that the most well-experienced exegetes of the Holy Qur'ān have had different opinions about the meaning of this Qur'ānic verse…

Third: The *warner* mentioned in the verse is the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, while the *guide* is ʿAlī. In this regard, Ibn ʿAbbās said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* put his hand on his chest and said, "I am the *warner*." He then pointed to ʿAlī's shoulder and said, "You are the guide, ʿAlī. Through you only will those who are truly guided be led to the true guidance after me."

Al-Durr al-Manthūr, Exegesis of Sūrah al-Raʿd:

Ibn Mardawayh reports Abū-Barzah al-Aslamī to have said: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* read this verse: "*You are only a warner*." He then put his hand on his chest. Putting his hand on ʿAlī's chest, he continued, "*... and there is a guide for every people.*"

Ibn Mardawayh and al-Ḍiyā', in *al-Mukhtārah*, quote ʿAbdullāh ibn ʿAbbās to have said in his explanation of this Qur'ānic verse (i.e. verse 7 of Sūrah al-Raʿd):

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said: I am the warner and the guide is ʿAlī ibn Abī-Ṭālib.

Kanz al-ʿUmmāl, vol. 6, page 157:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "I am the *warner* and ʿAlī is the *guide*. Through you, ʿAlī, those who are guided to the truth will find their way."

This narration is reported by al-Daylamī on the authority of ʿAbdullāh ibn ʿAbbās.

The compiler of this book comments: The same narration is quoted by al-Shabalnajī in *Nūr al-Abṣār* (page 70) and al-Mannāwī in *Kunūz al-Ḥaqā'iq* (page 42).

Verse 18 of Sūrah al-Sajdah

"*Is he then who is a believer like him who is wicked?*
They are not equal."

Tafsīr al-Ṭabarī, vol. 21, page 68, Exegesis of Sūrah al-Sajdah:
In the margin of his commentary on verse 18 of Sūrah al-Sajdah, Ibn Jarīr al-Ṭabarī, through his chain of authority, reports ʿAṭā' ibn Yasār to have said: This Qur'ānic verse was revealed in al-Madīnah about ʿAlī ibn Abī-Ṭālib and al-Walīd ibn ʿUqbah ibn Abī-Maʿīṭ. Within their debate, al-Walīd, vying with ʿAlī, said, "I am more eloquent than you are, my spearhead is sharper than yours, and I am more competent in stopping an entire army than you are."

In reply, ʿAlī said, "Shut your mouth! You are no more than a wicked person."

Allah the Almighty revealed these Qur'ānic verses comparing these two: "*Is he then who is a believer like him who is wicked? They are not equal. As for those who believe and do good, the gardens are their abiding-place; a reward for what they did. And as for those who acted wickedly, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire which you called a lie.*"

The compiler of this book comments: In *Tafsīr al-Kashshāf*, al-Zamakhsharī cites the same narration within his commentary on Sūrah al-Sajdah.

Commenting on the Qur'ān verse under discussion, al-Suyūṭī, too, quotes the same narration in *al-Durr al-Manthūr*, adding, "This narration is reported by Ibn Isḥāq on the authority of ʿAṭā' ibn Yasār. Ibn Abī-Ḥātim also quotes a similar narration."

Asbāb al-Nuzūl, page 263:
Through his chain of authority, al-Wāḥidī reports ʿAbdullāh ibn ʿAbbās to have said: One day, al-Walīd ibn ʻUqbah ibn Abī-Maʻīṭ boasted over ʻAlī ibn Abī-Ṭālib, saying, "I am more eloquent than you are, my sword is sharper than yours is, and I am firmer in fighting than you are."

Answering him, Imam ʻAlī *(peace of Allah be upon him)* said, "Shut up! You are no more than a wicked man."

Hence, this holy verse was revealed to compare between the two. The *believer* mentioned in the verse is ʿAlī, while the *wicked* one is al-Walīd ibn ʿUqbah.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Sajdah, verse 18:
Ibn Abī-Ḥātim, Ibn Mardawayh, al-Khaṭīb and Ibn ʿAsākir report ʿAbd al-Raḥmān ibn Abī-Laylā to have said: This Qur'ānic verse was revealed about ʿAlī ibn Abī-Ṭālib and al-Walīd ibn ʿUqbah: "*Is he then who is a believer like him who is wicked? They are not equal*."

Ibn Mardawayh, al-Khaṭīb and Ibn ʿAsākir report Ibn ʿAbbās to have said

with regard to this Qur'ānic verse: *Is he then who is a believer like him who is wicked? They are not equal*: "The believer is ʿAlī ibn Abī-Ṭālib, while the wicked is ʿUqbah ibn Abī-Maʿīṭ. Allah revealed this Qur'ānic verse in consequence of a dispute that took place between the two."

Tārīkh Baghdād, vol. 13, page 321:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Ibn ʿAbbās to have said that al-Walīd ibn ʿUqbah said to ʿAlī ibn Abī-Ṭālib, "Am I not more smooth-tongued than you are? Is my sword not sharper than yours? And am I not more powerful than you are in battles?"

Refuting al-Walīd's claims, Allah the Almighty revealed, "*Is he then who is a believer like him who is wicked? They are not equal*."

The author of this book comments: This narration is mentioned by al-Suyūṭī in *al-Durr al-Manthūr*, in the margin of his commentary on Sūrah al-Sajdah, verse 18, adding: This narration is cited by Abu'l-Faraj al-Iṣbahānī in *Kitāb al-Aghānī*, Ibn ʿAdī, Ibn Mardawayh, al-Khaṭīb al-Baghdādī and Ibn ʿAsākir through many chains of authority that end with ʿAbdullāh ibn ʿAbbās.

Al-Riyāḍ al-Naḍirah, vol. 2, page 206:

Muḥibb al-Dīn al-Ṭabarī says: Within the Qur'ānic verses that were revealed to declare the merits of ʿAlī *(peace of Allah be upon him)* was this one: "*Is he then who is a believer like him who is wicked? They are not equal*."

Ibn ʿAbbās says, "This verse was revealed about ʿAlī ibn Abī-Ṭālib and al-Walīd ibn ʿUqbah for some disputes that took place between them."

This is quoted by al-Ḥāfiẓ al-Salafī.

Ibn ʿAbbās is also reported to have said that al-Walīd said to ʿAlī, "My sword is sharper than yours is, I am more eloquent than you are, and I am a better warrior than you are."

Reproaching him, ʿAlī said, "Shut up! You are no more than a wicked man."

According to another narration, ʿAlī said to al-Walīd, "You are wicked and you tell untruths."

For this reason, Allah revealed the aforesaid Qur'ānic verse verifying ʿAlī's words.

Qutādah, commenting, said, "By Allah, the two were never equal; neither in this world, nor in the sight of Allah, nor in the Hereafter. Allah the Almighty then shows the future position of the two, saying, '*As for those who believe and do good, the gardens are their abiding-place; a reward for what they did. And as for those who acted wickedly, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire which you called a lie.*'"

This narration is cited by al-Wāḥidī.

Verse 17 of Sūrah Hūd

"*Is he then who has with him clear proof from his Lord, and a witness from Him recites it?*"

Al-Durr al-Manthūr, Exegesis of Sūrah Hūd, Verse 17:

Al-Suyūṭī writes down: Ibn Ab-Ḥātim, Ibn Mardawayh and Abū-Naʿīm in *al-Maʿrifah* quote a narration on the authority of ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* who, once, said, "No man of Quraysh has a group of Qur'ānic verses revealed about him."

A man asked, "What about you? What was revealed about you?"

ʿAlī *(peace of Allah be upon him)* answered, "Do you not read this verse in Sūrah Hūd: '*Is he then who has with him clear proof from his Lord, and a witness from him recites it?*' The one who *has with him a clear proof* is the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, and I am the *witness from him*.

The compiler of this book comments: Al-Muttaqī al-Hindī also quotes this narration in *Kanz al-ʿUmmāl* (vol. 1, page 251).

Ibn Mardawayh and Ibn ʿAsākir report Imam ʿAlī *(peace of Allah be upon him)* to have said about the explanation of the Qur'ānic verse being considered, "The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* is the one *who has with him clear proof*, and I am the *witness from him*."

Through another chain of authority, Ibn Mardawayh reports Imam ʿAlī *(peace of Allah be upon him)* to have quoted the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* as saying, "*Is he then who has with him clear proof*; this is I. *And a witness from him recites it*; that is ʿAlī."

Al-Tafsīr al-Kabīr, Exegesis of Sūrah Hūd, Verse 17:

Al-Fakhr al-Rāzī, commenting on this Qur'ānic verse, says: Scholars of Qur'ānic commentary have mentioned several interpretations of this verse…

Third Interpretation: The one intended in this Qur'ānic verse is ʿAlī ibn Abī-Ṭālib. The verse thus means that the one who recites that clear proof is ʿAlī ibn Abī-Ṭālib. Attributing the *witness* to the one who has with him clear proof means that ʿAlī belongs to and is a part of Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*. So, the preposition *minhu* (from him) has come to endue ʿAlī with honor by considering him to be part of the Holy Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*.

Verse 4 of Sūrah al-Taḥrīm

"*...It is Allah Who is his Guardian, and Gabriel and the virtuous one among the believers...*"

Al-Durr al-Manthūr, Exegesis of Sūrah al-Taḥrīm, Verse 4:

In the margin of his commentary on verse 4 of Sūrah al-Taḥrīm, al-Suyūṭī notes down: Ibn Mardawayh reports Asmā' bint ʿUmays to have said that she heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, "The *virtuous one among the believers* is ʿAlī ibn Abī-Ṭālib."

Ibn Mardawayh and Ibn ʿAsākir quotes ʿAbdullāh ibn ʿAbbās as saying, "The *virtuous one among the believers* (mentioned in the Qur'ānic verse) is ʿAlī ibn Abī-Ṭālib."

Kanz al-ʿUmmāl, vol. 1, page 237:

Al-Muttaqī al-Hindī writes down: ʿAlī *(peace of Allah be upon him)* is reported to have quoted the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* as saying: "The *virtuous one among the believers* mentioned in the Qur'ān is ʿAlī ibn Abī-Ṭālib."

This narration is also mentioned by Ibn Abī-Ḥātim.

The compiler of this book comments: On page 144 of *al-Ṣawāʿiq al-Muḥriqah*, Ibn Ḥajar states, "Moreover, on the word of a Prophetic tradition that has been reported without and with a chain of authority, the *virtuous one among the believers* mentioned in the Qur'ān is ʿAlī, may Allah honor his face.

Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī, vol. 13, page 27:

Ibn Ḥajar al-ʿAsqalānī writes that al-Ṭabarī quotes Mujāhid to have said that the *virtuous one among the believers* mentioned in the Qur'ān is ʿAlī ibn Abī-Ṭālib…

Al-Naqqāsh also mentions that ʿAbdullāh ibn ʿAbbās, Muḥammad ibn ʿAlī al-Bāqir and his son Jaʿfar ibn Muḥammad al-Ṣādiq are reported to have said that the *virtuous one among the believers* mentioned in the Qur'ān is ʿAlī ibn Abī-Ṭālib.

Majmaʿ al-Zawā'id, vol. 9, page 194:

Al-Haythamī states: Ḥabīb ibn Yasār is reported to have said that when al-Ḥusayn ibn ʿAlī was slain, Zayd ibn Arqam stopped at the gate of the Mosque and said, "Did you really do it? I bear witness that I heard the Apostle of Allah praying to the Lord, saying, 'O Allah! I give into Your custody these two and *the virtuous one among the believers*."

When ʿUbaydullāh ibn Ziyād was informed of what Zayd ibn Arqam had said, he commented, "Zayd is an old man who has lost his mind!"

This narration is reported by al-Ṭabarānī.

The compiler of this book comments: By '*these two*', the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* referred to al-Ḥasan and al-Ḥusayn, peace of Allah be upon them, and by '*the virtuous one among the believers,'* he meant ʿAlī ibn Abī-Ṭālib, peace be upon him. Hence, the meaning of the Holy Prophet's prayer is that he *(peace and blessings of Allah be upon him and his Household)* besought Allah the Almighty to keep under His custody al-Ḥasan, al-Ḥusayn, and ʿAlī ibn Abī-Ṭālib, peace be upon them all.

For this reason, when ʿUbaydullāh ibn Ziyād was informed of Zayd ibn Arqam's words, he became angry and said, "Zayd is an old man who has lost his mind."

Verse 12 of Sūrah al-Ḥāqqah

"*The attentive ear may retain it.*"

Tafsīr al-Ṭabarī, vol. 29, page 35:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Makḥūl to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* recited this Qur'ānic verse: "*The attentive ear may retain it.*" When he finished, he turned his face towards ʿAlī and said, "I have besought Allah to make this attentive ear yours."

After that, ʿAlī *(peace of Allah be upon him)* used to say, "Since that day, I have never forgotten anything that I heard from the Apostle of Allah."

Tafsīr al-Ṭabarī, vol. 29, page 35:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Buraydah to have said: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say to ʿAlī *(peace of Allah be upon him)*, "O ʿAlī! Surely, Allah has ordered me to bring you nearer to me and not to keep you away and to teach you and you will retain (whatever I teach you). It is Allah Who has made it incumbent upon Himself that you retain whatever is taught to you."

For this reason, this Qur'ānic verse was revealed: "*The attentive ear may retain it.*"

The compiler of this book comments: With little difference in the text, al-Ṭabarī re-cites the same narration on page 36 of volume 29 of the same book, yet through another chain of authority that ends with Buraydah al-Aslamī.

Tafsīr al-Kashshāf, Exegesis of Sūrah al-Ḥāqqah, Verse 12:

Within his commentary on verse 12 of Sūrah al-Ḥāqqah, al-Zamakhsharī writes down: when the Qur'ānic verse under discussion was revealed, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said to

ʿAlī, "I asked Allah to make this attentive ear yours, ʿAlī."

ʿAlī used to say, "Since then, I have never forgotten anything and it was not possible for me to forget."

The compiler of this book comments: Al-Fakhr al-Rāzī, in *al-Tafsīr al-Kabīr* copies the same narration from *Tafsīr al-Kashshāf*.

Majmaʿ al-Zawā'id, vol. 1, page 131:

The author of the book writes down: Abū-Rāfiʿ is reported to have said that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī ibn Abī-Ṭālib, "Verily, Allah has ordered me to teach you and never turn away from you, and to bring you closer to me and never set you apart from me. It is thus incumbent upon me to teach you and it is incumbent upon you to retain (what I teach you)."

This Prophetic tradition is reported by al-Bazzār.

The compiler of this book comments: In *Kanz al-ʿUmmāl* (vol. 6, page 398), al-Muttaqī al-Hindī reports a similar narration from Buraydah, ending it with this statement: "After that, the Qur'ānic verse: '*The attentive ear may retain it*,' was revealed.

This tradition is also recorded by Ibn ʿAsākir.

Ḥilyat al-Awliyā', vol. 1, page 67:

Through his chain of authority, Abū-Naʿīm reports Imam ʿAlī *(peace of Allah be upon him)* to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to me, "O ʿAlī! Verily, Allah has ordered me to bring you nearer to me and to teach you so that you may retain. So, this Qur'ānic verse was revealed to me: '*The attentive ear may retain it.*' You are indeed the ear that retains my knowledge."

Al-Durr al-Manthūr, Exegesis of Sūrah al-Ḥāqqah, Verse 12:

Al-Suyūṭī writes down: Saʿīd ibn Manṣūr, Ibn Jarīr, Ibn al-Mundhir, Ibn Abī-Ḥātim and Ibn Mardawayh report Makḥūl to have said: When the verse: '*The attentive ear may retain it,'* was revealed, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "I asked my Lord to make the attentive ear to be ʿAlī's ear.

So, ʿAlī used to say, "I have never forgotten anything I heard from the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).*"

Ibn Jarīr, Ibn Abī-Ḥātim, al-Wāḥidī, Ibn Mardawayh, Ibn ʿAsākir and Ibn al-Najjār report Buraydah to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Verily, Allah has ordered me to bring you closer to me and never set you apart from me, and to teach you and you should retain what I teach you. It is thus incumbent upon you to retain (what

I teach you)."

So, this Qur'ānic verse was revealed: "*The attentive ear may retain it*."

The compiler of this book comments: I have seen this Prophetic tradition in al-Wāḥidī's *Asbāb al-Nuzūl* (page 329); yet, he cites the last statement of the tradition as follows: "It is Allah Who has made it incumbent upon Himself that you retain whatever is taught to you."

Kanz al-ʿUmmāl, vol. 6, page 408:

Al-Muttaqī al-Hindī writes down: With regard to the Qur'ānic verse: "*The attentive ear may retain it*," ʿAlī *(peace of Allah be upon him)* is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to me, "I asked Allah to make this attentive ear be yours, ʿAlī." Since then, I never forgot anything I heard from the Apostle of Allah..

Al-Muttaqī comments: This narration is mentioned by al-Ḍiyā' al-Maqdisī, Ibn Mardawayh and Abū-Naʿīm in *al-Maʿrifah*.

The compiler of this book comments: Al-Shabalnajī, too, cites the same narration in *Nūr al-Abṣār* (page 70) where he mentions the last statement in this form: "Since then, I never heard any wording from the Apostle of Allah but that I retained it, learnt it by heart and never forgot it."

Verse 274 of Sūrah al-Baqarah

"*As for those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.*"

Usd al-Ghābah, vol. 4, page 25:

Through two chains of authority, Ibn al-Athīr reports Mujāhid to have quoted ʿAbdullāh ibn ʿAbbās as saying: With regard to this Qur'ānic verse: "*As for those who spend their property by night and by day, secretly and openly,"* it was revealed in praise of ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* who had four dirhams (i.e. silver coins); so, he gave one of them as alms at night, another one in daylight, the third one secretly, and the fourth and last one openly.

The compiler of this book comments: The same narration is cited by al-Zamakhsharī in *Tafsīr al-Kashshāf, Exegesis of Sūrah al-Baqarah, Verse 274* and al-Suyūṭī in *al-Durr al-Manthūr, Exegesis of Sūrah al-Baqarah, Verse 274*, where he adds: This narration is mentioned by ʿAbd al-Razzāq, ʿAbd ibn Ḥumayd, Ibn Jarīr, Ibn al-Mundhir, Ibn Abī-Ḥātim, al-Ṭabarānī, and Ibn ʿAsākir on the authority of ʿAbd al-Wahhāb ibn Mujāhid on the authority of his father on the authority of ʿAbdullāh ibn ʿAbbās.

The same narration is also mentioned in Al-Ṣawā iq al-Muḥriqah, page 78

and by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 6, page 324), adding: This narration is quoted by al-Ṭabarānī.

Al-Riyāḍ al-Naḍirah, vol. 2, page 206:

Muḥibb al-Dīn al-Ṭabarī writes down: Ibn ʿAbbās is reported to have said: With regard to this Qur'ānic verse: "*As for those who spend their property by night and by day, secretly and openly,"* it was revealed in praise of ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* who had four dirhams; so, he gave one of them as alms at night, another one in daylight, the third one secretly, and the fourth and last one openly.

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked him, "Why did you give alms in this way?"

ʿAlī *(peace of Allah be upon him)* answered, "I just wanted to guarantee the fulfillment of Allah's promise to me."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* confirmed, "By this way, you have guaranteed it."

Verifying the Prophet's words, the Qur'ānic verse involved was revealed.

Mujāhid, Ibn al-Sā'ib and Muqātil agreed with and followed ʿAbdullāh Ibn ʿAbbās in reporting this narration.

The compiler of this book comments: The same narration is mentioned by al-Fakhr al-Rāzī in the margin of his commentary on the Qur'ānic verse relevant, in his book *al-Tafsīr al-Kabīr* and in *Asbāb al-Nuzūl*, page 64.

Al-Ṣawāʿiq al-Muḥriqah, page 78:

Ibn Ḥajar writes down: Al-Wāqidī mentions that Ibn ʿAbbās is reported to have said: ʿAlī *(peace of Allah be upon him)* had four dirhams with him and he had nothing else; so, he gave one dirham as alms at night, gave the second in daylight, gave the third secretly, and gave the fourth openly. Thereupon, this verse was revealed: "*As for those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.*"

The compiler of this book comments: The same narration is mentioned by al-Shabalnajī in *Nūr al-Abṣār* (page 70) where he adds: This narration is quoted by al-Wāḥidī in his book of *Tafsīr*, ascribing it through a chain of authority to Ibn ʿAbbās.

Asbāb al-Nuzūl, page 64:

Through his chain of authority, al-Wāḥidī reports Mujāhid to have said: ʿAlī *(peace of Allah be upon him)* had four dirhams; he gave one of them as alms at night, gave another in daylight, gave a third secretly, and gave the fourth openly. On this occasion, this Qur'ānic verse was revealed: "*As for those who spend*

their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve."

Al-Kalbī states: This Qur'ānic verse was revealed in praise of ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*. Although he had four dirhams only, he gave one dirhams as alms at night, another in daylight, a third secretly, and the last one openly.

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked him, "Why did you give alms in this way?"

ʿAlī *(peace of Allah be upon him)* answered, "I just wanted to guarantee the fulfillment of Allah's promise to me."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* confirmed, "By this way, you have guaranteed so."

Verifying the Prophet's words, the Qur'ānic verse involved was revealed.

Verse 96 of Sūrah Maryam

"*Verily, those who believe and perform good deeds the Beneficent (God) will appoint love for them.*"

Tafsīr al-Kashshāf, Exegesis of Sūrah Maryam, Verse 96:

Al-Zamakhsharī writes down: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said to ʿAlī *(peace of Allah be upon him)*, "'ʿAlī, you may say this (supplicatory prayer): O Allah, please make a covenant with me and appoint for me love in the hearts of the believers." So, Allah revealed the Qur'ānic verse on this issue.

The compiler of this book comments: The same Prophetic tradition is mentioned by al-Suyūṭī in *al-Durr al-Manthūr, Exegesis of Sūrah Maryam, Verse 96*. Yet, he mentions the supplicatory prayer in this way: "O Allah, please make me love You and appoint for me affection in the hearts of the believers." So, the Qur'ānic verse at issue was revealed.

In conclusion, this Qur'ānic verse was revealed about Imam ʿAlī *(peace of Allah be upon him)*.

This tradition is cited by Ibn Mardawayh and al-Daylamī who quoted it from al-Barā'.

Al-Durr al-Manthūr, Exegesis of Sūrah Maryam, Verse 96:

Al-Suyūṭī states: Al-Ṭabarānī and Ibn Mardawayh report ʿAbdullāh ibn ʿAbbās to have said: This Qur'ānic verse was revealed about ʿAlī ibn Abī-Ṭālib: "*Verily, those who believe and work good deeds the Beneficent (God) will appoint love for them.*" '*Love'* mentioned in the verse stands for affection in the hearts of the believers.

The compiler of this book comments: The same narration is quoted by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 125) where he adds: This narration is cited by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

Al-Riyāḍ al-Naḍirah, vol. 2, page 207:

Muḥibb al-Dīn al-Ṭabarī writes down: Amongst the Qur'ānic verses that were revealed to denote virtues of ʿAlī *(peace of Allah be upon him)* is this one: "*Verily, those who believe and work good deeds the Beneficent (God) will appoint love for them.*"

Ibn al-Ḥanafiyyah says, "Every true believer's heart involves love for ʿAlī and his family members."

This narration is cited by al-Ḥāfiẓ al-Salafī. In *al-Ṣawāʿiq al-Muḥriqah* (page 102), Ibn Ḥajar, too, quotes a similar narration, which is also cited by al-Shabalnajī in *Nūr al-Abṣār* (page 101), adding: Some scholars have reported this narration from Muḥammad ibn al-Ḥanafiyyah.

Al-Naqqāsh states that this Qur'ānic verse was revealed in praise of ʿAlī *(peace of Allah be upon him)*.

Verse 7 of Sūrah al-Bayyinah

"*As for those who believe and do good works, surely they are the best of creatures.*"

Tafsīr al-Ṭabarī, vol. 30, page 171:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Abu'l-Jārūd to have quoted Muḥammad ibn ʿAlī as saying: When this Qur'ānic verse was revealed: "*As for those who believe and do good works, surely they are the best of creatures*," the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī *(peace of Allah be upon him)*, "These are your partisans (i.e. *shīʿah*) and you, ʿAlī."

Al-Durr al-Manthūr, Exegesis of Sūrah al-Bayyinah, Verse 7:

In the margin of his commentary on verse 7 of Sūrah al-Bayyinah, al-Suyūṭī writes down: Ibn ʻAsākir reports Jābir ibn ʻAbdullāh to have said: We were sitting with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* when ʻAlī *(peace of Allah be upon him)* came. Upon seeing him, the Holy Prophet said, "I swear by Him Who grasps my soul, this one and his partisans shall be the winners on the Day of Resurrection."

This Qur'ānic verse (involved) was then revealed. Hence, whenever ʻAlī *(peace of Allah be upon him)* came, the Holy Prophet's companions would say, "There comes the best of creatures."

Ibn ʿAdī and Ibn ʿAsākir report Abū-Saʿīd to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as confirming that ʿAlī is '*the best*

of creatures.'

Ibn ʿAdī quotes ʿAbdullāh ibn ʿAbbās to have said: When this Qur'ānic verse was revealed: "*As for those who believe and do good works, surely they are the best of creatures*," the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "The best of creatures are you and your partisans. On the Day of Resurrection, you shall be content and well-satisfied."

Ibn Mardawayh reports ʿAlī *(peace of Allah be upon him)* to have said that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to him: Have you not heard Allah's saying: "*As for those who believe and do good works, surely they are the best of creatures*"? These are you and your partisans. Your appointment with me shall be on the Divine Pond. When nations kneel down for judgment, you all shall be called with shining faces and distinctive marks.

Al-Ṣawā'iq al-Muḥriqah, page 96:

Ibn Ḥajar writes down:

Eleventh Qur'ānic Verse: Allah the All-exalted says, "*As for those who believe and do good works, surely they are the best of creatures.*"

Al-Ḥāfiẓ Jamāl al-Dīn al-Zarandī quotes that ʿAbdullāh ibn ʿAbbās is reported to have said that when this Qur'ānic verse was revealed, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "These are your partisans and you, ʿAlī. On the Day of Resurrection, you and your partisans shall come content and well-satisfied, while your enemy will come angry having their heads raised aloft."

ʿAlī asked, "Who is my enemy?"

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Your enemy is every one who denounces and curses you."

The compiler of this book comments: The same Prophetic tradition is quoted by al-Shabalnajī in *Nūr al-Abṣār* (pages 70 and 101).

Verse 19 of Sūrah al-Tawbah

"*What! Do you make one who undertakes the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah. And Allah does not guide the unjust people.*"

Asbāb al-Nuzūl, page 182:

Al-Wāḥidī writes down: Al-Ḥasan, al-Shi'bī and al-Qurṭubī hold that this Qur'ānic verse (i.e. verse 19 of Sūrah al-Tawbah) was revealed about ʿAlī, al-ʿAbbās and Ṭalḥah ibn Shaybah when they boasted about their achievements. So, Ṭalḥah said, "I am the custodian of the Holy House (of

Allah) and I have its keys in my hand and I am responsible for changing its curtains."

Al-ʿAbbās said, "I am in charge of serving the pilgrims with water."

As for ʿAlī *(peace of Allah be upon him)*, he said, "I do not understand what you are saying. I have performed prayers directing my face toward this House six months before everyone else did. I am the fighter for the sake of this religion."

On this occasion, Allah the All-exalted revealed these Qur'ānic verses: *What! Do you make one who undertakes the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah. And Allah does not guide the unjust people. Those who believed and fled their homes, and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers of their objects.*"

The compiler of this book comments: The same narration is reported by Ibn Jarīr al-Ṭabarī in his book of *Tafsīr* (vol. 10, page 68) through a chain of authority that ends with Muḥammad ibn Kaʿb al-Quraẓī. Al-Fakhr al-Rāzī, too, cites the same narration in the margin of his commentary on the said Qur'ānic verse in *al-Tafsīr al-Kabīr*.

Tafsīr al-Ṭabarī, vol. 10, page 68:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports al-Saddī to have said: ʿAlī, al-ʿAbbās and Shaybah ibn ʿUthmān vied with one another. So, al-ʿAbbās said, "I am the best among you, for I serve the pilgrims to the House of Allah with water."

Shaybah said, "I constructed the mosque of Allah."

As for ʿAlī *(peace of Allah be upon him)*, he said, "I emigrated with the Apostle of Allah and I fight with him for the sake of Allah."

On this occasion, Allah the Almighty revealed: "*Those who believed and fled their homes, and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers of their objects.*"

Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Tawbah, Verse 19:

Al-Fakhr al-Rāzī says in the margin of his commentary on the verse concerned: According to some narrations, ʿAbdullāh ibn ʿAbbās is reported to have said that ʿAlī *(peace of Allah be upon him)*, once spoke bluntly to al-ʿAbbās, who, replying to him, said, "If you preceded us in accepting Islam, emigrating with the Prophet and fighting for Allah's sake, then we also used to construct the Holy Mosque and serve the pilgrims with water."

Showing ʿAlī's excellence, this holy verse was revealed.

Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Takāthur:

Al-Fakhr al-Rāzī writes down: Reason proves that rivalry in terms of true happiness and competing in them are not condemned. An example of this competition is what has been reported about al-ʿAbbās who boasted that he used to serve the pilgrims with water with his own hands, Shaybah boasted that he had the key of the Holy House in his hand and ʿAlī *(peace of Allah be upon him)*, mentioning his achievements, said, "I cut off the trunk of atheism with my sword, causing it to be a lesson for the others. Only then did you both join Islam."

ʿAlī's words were difficult for them to accept; therefore, Allah the All-exalted revealed this verse: "*What! Do you make one who undertakes the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way?…*"

Al-Durr al-Manthūr, Exegesis of Sūrah al-Tawbah, Verse 19:

Al-Suyūṭī writes down: Abū-Naʿīm in *Faḍā'il al-Ṣaḥābah* and Ibn ʿAsākir report Anas ibn Mālik to have said: Al-ʿAbbās and Shaybah, the custodian of the Holy Kaʿbah, met to vie in boasting with one another. Al-ʿAbbās spoke, "I am higher in rank than you are, for I am the uncle of Allah's Apostle, the trustee of his father and the one who serves the pilgrims with water."

In reply, Shaybah said, "I am more high-ranking than you are, for I am the trustee of Allah and the custodian of His House. If you were superior to me, then Allah might have entrusted you with His House as He did with me."

When ʿAlī *(peace of Allah be upon him)* presented himself before them, they informed him of what they had just said. So, ʿAlī *(peace of Allah be upon him)* answered, "I am still ahead of both of you, for I was the first to believe in the Prophet and I emigrated with him *(peace and blessings of Allah be upon him [and upon his Household])*."

The three persons then came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and informed him of what they had been engaged in. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* did not comment. They thus left.

A few days later, the Divine Revelation came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who immediately sent for the three persons and recited these Qur'ānic verses before them: "*What! Do you make…"*

ʿAbd al-Razzāq, Ibn Abī-Shaybah, Ibn Jarīr, Ibn al-Mundhir, Ibn Abī-Ḥātim and Abu'l-Shaykh have quoted al-Shiʿbī to have said: With regard to the Qur'ānic verse concerned (i.e. verse 19 of Sūrah al-Tawbah), it was revealed

about al-ʿAbbās and ʿAlī after they had vied with one another.

Ibn Mardawayh also reports al-Shiʿbī to have said: ʿAlī and al-ʿAbbās were once engaged in a challenging dispute about the best of the two. So, al-ʿAbbās said to ʿAlī, "I am the uncle of Allah's Apostle while you are only his cousin. Besides, I am in charge of serving the pilgrims with water and constructing the Holy Kaʿbah." On this occasion, Allah revealed the verse in question.

ʿAbd al-Razzāq also reports al-Ḥasan to have said that the verse was revealed about ʿAlī, ʿAbbās, and Shaybah who had discussed the issues mentioned in the verse.

Verse 24 of Sūrah al-Ṣāffāt

"*And stop them, for they shall be questioned.*"

Al-Ṣawāʿiq al-Muḥriqah, page 89:

Ibn Ḥajar writes down:

The fourth Qur'ānic verse: "*And stop them, for they shall be questioned.*"

Al-Daylamī reports Abū-Saʿīd al-Khidrī to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: '*And stop them, for they shall be questioned;'* (they will be questioned) about their loyalty to the leadership of ʿAlī.

Commenting on this narration, Ibn Ḥajar adds: This seems to be the very meaning intended by al-Wāḥidī who says: As for Allah's saying, '*And stop them, for they shall be questioned,*' this verse means that they shall be questioned about their loyalty to ʿAlī and the Holy Prophet's Household, because Allah the All-exalted has ordered His Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to inform the people that he does not ask them for any reward for conveying the Divine message to them except love for his near relatives. To explain, the aforesaid Qur'ānic verse denotes that the Almighty will question His creatures whether they acted loyally towards the Holy Prophet's family members and carried out his instruction duly, or failed and neglected love for them. They will be questioned and they will have to undergo the responsibility for that.

Verse 54 of Sūrah al-Mā'idah

"*O you who believe, whoever from among you turns back from his religion, then Allah will bring a people, He shall love and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.*

(5/54)"

Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Mā'idah, Verse 54:
Within his commentary on verse 54 of Sūrah al-Mā'idah, al-Fakhr al-Rāzī writes down: Some people hold that this Qur'ānic verse was revealed about ʿAlī *(peace of Allah be upon him)*. They provide the following two points as evidence:

First Point of Evidence: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* passed the standard of the Muslim army to ʿAlī on the day of the Battle of Khaybar, he had said before that, "Tomorrow, I will pass the standard to a man who loves Allah and His Apostle and who is loved by Allah and His Apostle…" This feature is mentioned in this holy verse; so, it must be referring to the same person (i.e. Imam ʿAlī).

Second Point of Evidence: The Qur'ānic verse that comes after this one was revealed about ʿAlī. It reads, "*Only Allah is your guardian-leader and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.*" With greater reason, this verse was revealed about ʿAlī, too.

Verse 119 of Sūrah al-Tawbah

"*O you who believe, fear Allah and be with the truthful.*"

Al-Durr al-Manthūr, Exegesis of Sūrah al-Tawbah, Verse 119:
In the margin of his commentary on verse 119 of Sūrah al-Tawbah, al-Suyūṭī adds: Ibn Mardawayh reports ʿAbdullāh ibn ʿAbbās to have said: To *be with the truthful*, mentioned in the Qur'ānic verse, means to be with ʿAlī ibn Abī-Ṭālib.

Verse 43 of Sūrah al-Naḥl

"*Ask the People of the Reminder if you do not know."*

Tafsīr al-Ṭabarī, vol. 17, page 5:
Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Jābir al-Juʿfī to have said: When the verse: *Ask the People of the Reminder if you do not know*, was revealed, ʿAlī said, "We are the People of the Reminder."

Verse 3 of Sūrah al-Tawbah

"*And an announcement from Allah and His Messenger to the people assembled on the day of the Great Pilgrimage…*"

Al-Durr al-Manthūr, Exegesis of Sūrah al-Tawbah, Verse 3:
In the margin of his commentary explanation of verse 3 of Sūrah al-Tawbah, al-Suyūṭī writes down: Ibn Abī-Ḥātim reports Ḥakīm ibn Ḥamīd to have said: ʿAlī ibn al-Ḥusayn said to me, "Verily, ʿAlī is named in the Book of Allah with a name that people do not know."

"What is that name?" I asked.

ʿAlī ibn al-Ḥusayn replied, "Have you not heard Allah's saying, '*And an announcement from Allah and His Messenger to the people...*'? By Allah, ʿAlī is the announcement (*adhān*) mentioned therein."

Verse 7 of Sūrah al-Tīn

"*Then who can give you the lie after this about the judgment*?"

Tārīkh Baghdād, vol. 2, page 97:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Anas (ibn Mālik) to have said: When Sūrah al-Tīn (No. 95) was revealed to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, he was so delighted at it that signs of his delight was obviously seen on his face. After that, we asked ʿAbdullāh ibn ʿAbbās about the meanings of this Qur'ānic chapter, and he said, "The fig mentioned in this Sūrah stands for the land of Shām… As for His saying, "*Then who can give you the lie after this about the judgment*?" the word *judgment* (*dīn*) means ʿAlī ibn Abī-Ṭālib.

Verse 58 of Sūrah Yūnus

"*Say: In the grace of Allah and in His mercy; in that they should rejoice.*"

Tārīkh Baghdād, vol. 5, page 15:

Through his chain of authority, al-Khaṭīb reports ʿAbdullāh ibn ʿAbbās saying: The '*grace of Allah*' (mentioned in the Qur'ān) stands for the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, while '*His mercy*' stands for ʿAlī.

Verse 61 of Sūrah al-Qaṣaṣ

"*Is he, to whom We have promised a goodly promise which he shall meet with, like him whom We have provided with the provisions of this world's life, then on the Day of Resurrection he shall be of those who are brought up?*"

Tafsīr al-Ṭabarī, vol. 20, page 62:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Mujāhid to have said: This Qur'ānic verse (i.e. verse 61 of Sūrah al-Qaṣaṣ) was revealed about Ḥamzah and ʿAlī ibn Abī-Ṭālib on the one hand and Abū-Jahl on the other.

The compiler of this book comments: In *Asbāb al-Nuzūl* (page 255), al-Wāḥidī reports the same narration through his chain of authority that ends with Mujāhid who confirmed that the holy verse was revealed about Ḥamzah

and ʿAlī ibn Abī-Ṭālib and Abū-Jahl.

Similarly, Muḥibb al-Dīn al-Ṭabarī, in *al-Riyāḍ al-Naḍirah* (vol. 2, page 207) quotes the same narration and adds: Mujāhid said, "This Qur'ānic verse was revealed about ʿAlī and Ḥamzah on one hand and Abū-Jahl on the other."

Verse 22 of Sūrah al-Zumar

"*What! Is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.*"

Al-Riyāḍ al-Naḍirah, vol. 2, page 207:

Muḥibb al-Dīn al-Ṭabarī writes down: Within the Qur'ānic verses that were revealed in praise of ʿAlī *(peace of Allah be upon him)* is this one: "*What! Is he...*" This Qur'ānic verse was revealed about ʿAlī and Ḥamzah on one hand and Abū-Lahab and his sons on the other. As for ʿAlī and Ḥamzah, Allah opened their hearts for Islam, while Abū-Lahab and his sons were those whose hearts were hard against the remembrance of Allah.

Al-Wāḥidī and Abu'l-Faraj quote the same.

The compiler of this book comments: I have seen the same narration in al-Wāḥidī's *Asbāb al-Nuzūl* just as Muḥibb al-Dīn al-Ṭabarī has mentioned.

Verse 46 of Sūrah al-Aʿrāf

"*And on the most elevated places there shall be men who know all by their marks.*"

Al-Ṣawā'iq al-Muḥriqah, page 101:

Listing the Qur'ānic verses that were revealed in praise of Imam ʿAlī *(peace of Allah be upon him)*, Ibn Ḥajar writes down:

The thirteenth Qur'ānic Verse: "*And on the most elevated places there shall be men who know all by their marks.*"

Within his explanatory commentary on this Qur'ānic verse, al-Thaʿlabī reports ʿAbdullāh ibn ʿAbbās to have said: The word *aʿrāf* denotes a place that is higher than the Discriminating Bridge (*sirāṭ*), on which al-ʿAbbās, Ḥamzah, ʿAlī ibn Abī-Ṭālib and Jaʿfar, the two-winged, are standing. They can recognize their lovers by their white (shiny) faces and recognize their haters by their black (gloomy) faces.

Verse 23 of Sūrah al-Aḥzāb

"*Of the believers are men who are true to the covenant which they made with Allah: so, of them is he who accomplished his vow, and of them is he*

who yet waits, and they have not changed in the least."

Al-Ṣawāʿiq al-Muḥriqah, page 80:

Ibn Ḥajar writes down: ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* was delivering a speech in the al-Kūfah Mosque when he was asked about the meaning of this Qur'ānic verse (i.e. verse 23 of Sūrah al-Aḥzāb).

He explained, "O Allah! I beseech Your forgiveness. This Qur'ānic verse was revealed about me, my uncle Ḥamzah and my cousin ʿUbaydah ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib. As for ʿUbaydah, he accomplished his vow as martyr during the Battle of Badr. As for Ḥamzah, he accomplished his vow as martyr during the Battle of Uḥud. As for me, I am still waiting for the most wretched person to dye the hair of my beard with the blood of my head. This is a fact which my beloved Abu'l-Qāsim—peace of Allah be upon him and his Household—had foretold me."

The compiler of this book comments: The same narration is cited by al-Shabalnajī in *Nūr al-Abṣār* (page 97), quoting it from Ibn al-Ṣabbāgh's *al-Fuṣūl al-Muhimmah*.

Verse 33 of Sūrah al-Zumar

"*And he who brings the truth and he who accepts it as the truth--these are the true pious.*"

Al-Durr al-Manthūr, Exegesis of Sūrah al-Zumar, Verse 33;

In the margin of his commentary on verse 33 of Sūrah al-Zumar, al-Suyūṭī writes down: Ibn Mardawayh has reported Abū-Hurayrah as saying that the one *who brings the truth* is the Holy Prophet and the one *who accepts it* as true is ʻAlī ibn Abī-Ṭālib.

Verses 19-22 of Sūrah al-Raḥmān

"*He has made the two seas to flow freely so that they meet together. Between them is a barrier which they cannot pass. Which then of the bounties of your Lord will you deny? There come forth from them pearls and coral.*"

Al-Durr al-Manthūr, Exegesis of Sūrah al-Raḥmān, Verse 19:

In the margin of his commentary on verse 19 of Sūrah al-Raḥmān, al-Suyūṭī writes down: Ibn Mardawayh quotes ʿAbdullāh ibn ʿAbbās to have said: As for '*the two seas*,' (mentioned in the Qur'ānic verse) this is an indicative of ʿAlī and Fāṭimah. As for '*Between the is a barrier which they cannot pass*,' this is an indication of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. As for '*pearls and coral*,' this is an indication of al-Ḥasan and al-Ḥusayn.

Ibn Mardawayh also reports Anas ibn Mālik to have said: the *two seas* mentioned in the Qur'ānic verse are ʿAlī and Fāṭimah; and *pearls* and *coral*

stand for al-Ḥasan and al-Ḥusayn.

***Nūr al-Abṣār*, page 101:**

Al-Shabalnajī has written down: Anas ibn Mālik is reported to have said: the *two seas* mentioned in the Qur'ānic verse: "*He has made the two seas to flow freely so that they meet together*" are ʿAlī and Fāṭimah; and *pearls* and *coral* mentioned in the Qur'ānic verse: *There come forth from them pearls and coral*" stand for al-Ḥasan and al-Ḥusayn.

This is also reported by the author of *Kitāb al-Durar*.

Sūrah al-ʿAṣr

"*I swear by the time, most surely man is in loss, except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.*"

Al-Durr al-Manthūr, Exegesis of Sūrah al-ʻAṣr:

Ibn Mardawayh reports ʿAbdullāh ibn ʿAbbās to have said: As for the verses: "*I swear by the time, most surely man is in loss,*" by *man*, Allah the Almighty means Abū-Jahl ibn Hishām. As for the next verse: "*except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience*," by *those who believe and do good,* Allah refers to ʿAlī and Salmān.

Verse 21 of Sūrah al-Jāthiyah

"*Nay, do those who have wrought evil deeds think that We will make them like those who believe and do good--that their life and their death shall be equal? Evil it is what they judge.*"

Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Jāthiyah, Verse 21:

Al-Fakhr al-Rāzī writes down in the end of his explanatory commentary on verse 21 of Sūrah al-Jāthiyah: Al-Kalbī states: This Qur'ānic verse was revealed about ʿAlī, Ḥamzah and ʿUbaydah on one hand and ʿUtbah, Shaybah and al-Walīd ibn ʿUtbah on the other, who said to the believers, "By Allah, you are following anything but good! Even if what you claim is true, our conditions will be better than yours in the Hereafter like they are in this worldly life."

Denying these words, Allah the Almighty elucidates that it is impossible for the atheists who disobey Allah to be equal to the obedient believers in the ranks of reward and positions of happiness.

Verse 54 of Sūrah al-Furqān

"*And He it is Who has created man from water, then He has made for him blood relationship and marriage relationship.*"

Nūr al-Abṣār, page 102:

Al-Shabalnajī writes down: Explaining verse 54 of Sūrah al-Furqān, Muḥammad ibn Sīrīn says: This Qurʾānic verse was revealed about the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and ʿAlī ibn Abī-Ṭālib. ʿAlī was the son of the Prophet's uncle and the husband of the Prophet's daughter; hence, he was related to the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* through both blood and marriage relationships.

28

Qur'ānic verses condemning the enemies of Imam ʿAlī ibn Abī-Ṭālib

Tafsīr al-Kashshāf, Exegesis of Sūrah al-Aḥzāb, Verse 58:
Al-Zamakhsharī writes down: Allah the Almighty says in the Holy Qur'ān, "*And those who malign the believing men and the believing women without their having earned it, they are guilty indeed of falsely accusing and a manifest sin.*"

This verse is said to have been revealed to condemn a group of hypocrites who used to malign and offend ʿAlī *(peace of Allah be upon him)*.

Tafsīr al-Kashshāf, Exegesis of Sūrah al-Muṭaffifīn, Verse 29:
Commenting on this Qur'ānic verse: "*Surely, they who are guilty used to laugh at those who believe*," al-Zamakhsharī writes down: It is said that ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* was among a group of Muslims when he passed by some hypocrites who, immediately, mocked at him, laughed and winked at one another. They then returned to their friends and said, "Today, we saw the bald man and laughed at him."

Immediately, this holy Qur'ānic verse was revealed to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* before ʿAlī joined him.

The compiler of this book comments: The same narration is mentioned by al-Fakhr al-Rāzī in *al-Tafsīr al-Kabīr*.

Al-Durr al-Manthūr, Exegesis of Sūrah Muḥammad, Verses 25-30:
Al-Suyūṭī writes down: Ibn Mardawayh and Ibn ʿAsākir report Abū-Saʿīd al-Khidrī to have said, "The '*intent of speech*' mentioned in the Qur'ānic verse stands for hatred towards ʿAlī ibn Abī-Ṭālib, (which was the distinctive feature of the hypocrites)."

The Holy Qur'ān reads: "*And if We please, We would have made you know them so that you would certainly have recognized them by their marks, and most certainly you can recognize them by the intent of their speech; and Allah knows your deeds.*"

29

Allah the Almighty lightened the burden of the Muslims through Imam ʿAlī and exempted them from paying the alms of consulting the Holy Prophet

Ṣaḥīḥ al-Tirmidhī, Chapter: Exegesis of Qur'ānic Verses, vol. 2, page 227:

Through his chain of authority, al-Tirmidhī reports Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* to have said: When this Qur'ānic verse was revealed: "*O you who believe, when you hold conference with the messenger, offer an alms before your conference. That is better and purer for you. But if you cannot find the wherewithal, then lo! Allah is Forgiving, Merciful,*" [1] the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to me, "Do you think one dinar (golden coin) is enough as alms for those who hold conference with me?"

I said, "No, they cannot pay one dinar."

"Is half a dinar enough?" the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"No, they cannot pay half a dinar either," I answered.

"How much do you think they should pay?" the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"I think they should pay gold of the weight of a little hair," I suggested.

"You are poor (i.e. because you are poor, you consider one golden coin to be too much)," the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented.

Thereafter, this Qur'ānic verse was revealed, exempting the Muslims from paying this alms: "*Do you fear that you will not be able to give in charity before your consultation? So, when you do not do it and Allah has turned to you mercifully, then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do*."[2]

The compiler of this book comments: al-Fakhr al-Rāzī, in *al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Mujādilah, Verse 12*, cites the same narration and comments: By saying, "You are poor," the Holy Prophet *(peace and blessings of Allah be*

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[1] Sūrah al-Mujādilah (no. 58), verse 12.

[2] Sūrah al-Mujādilah (no. 58), verse 13.

upon him [and upon his Household]) meant that because ʿAlī *(peace of Allah be upon him)* was poor, he estimated the value of the alms to be paid before consulting the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* according to his financial capacity.

The same narration is quoted by Ibn Jarīr al-Ṭabarī in *Tafsīr al-Ṭabarī* (vol. 28, page 15) and al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 1, page 268) where he comments: This narration is cited by Ibn Abī-Shaybah, ʿAbd ibn Ḥumayd, Abū-Yaʿlā, Ibn Jarīr, Ibn al-Mundhir, al-Dawraqī, Ibn Ḥabbān, Ibn Mardawayh and Saʿīd ibn Manṣūr.

Quoting the same narration on page 109 of *Dhakhā'ir al-ʿUqbā*, Muḥibb al-Dīn al-Ṭabarī comments: This narration is reported by Abū-Ḥātim.

As for al-Suyūṭī, he writes down the same narration within his explanatory commentary on verse 12 of Sūrah al-Mujādilah in *al-Durr al-Manthūr* where he mentions the names of a big number of master scholars of *ḥadīth* (Prophetic traditions), such as those mentioned by al-Muttaqī al-Hindī, to have reported this narration.

Khaṣā'iṣ ʻAlī ibn Abī-Ṭālib, page 39:

Through his chain of authority, al-Nassā'ī reports Imam ʿAlī *(peace of Allah be upon him)* to have said: When this Qur'ānic verse was revealed: "*O you who believe, when you hold conference with the messenger, offer an alms before your conference,*" the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to me, "You should now order them to pay alms before holding conference with me."

"O Allah's Apostle, how much should they pay?" I asked.

"They should pay one dinar," the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* instructed.

I said, "They cannot pay one dinar."

"They should pay half a dinar," the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said.

"They cannot pay half a dinar either," I answered.

"How much do you think they should pay?" the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"I think they should pay gold of the weight of a little hair," I suggested.

"You are poor," the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* commented.

Thereafter, this Qur'ānic verse was revealed, exempting the Muslims from paying this: "*Do you fear that you will not be able to give in charity before your consultation? So, when you do not do it and Allah has turned to you*

mercifully, then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do."

ʿAlī used to say, "Through me did Allah lighten the burden (of paying alms before consulting the Holy Prophet) of this community."

30

None acted upon the Verse of Consulting the Holy Prophet except Imam ʿAlī

Tafsīr al-Ṭabarī, vol. 28, page 14:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Layth on the authority of Mujāhid who quotes Imam ʿAlī *(peace of Allah be upon him)* to have said: There is a verse in the Book of Allah that no one had acted upon it before me and no one will act upon it after me: "*O you who believe! When you consult the Messenger, then offer something in charity before your consultation. That is better for you and purer. But if you do not find, then surely Allah is Forgiving, Merciful.*" This verse was first imposed upon the believers, but it was then abrogated.

The compiler of this book comments: The same narration is cited by al-Zamakhsharī in *Tafsīr al-Kashshāf, Exegesis of Sūrah al-Mujādilah, Verse 12*, where he adds: ʿAlī said, "I have one dinar; so, I exchanged it (with smaller coins; i.e. dirhams) and whenever I held a meeting with the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, I gave one dirham as alms."

Al-Kalbī comments: ʿAlī gave alms in return for ten questions he had posed before the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household]).*

The same narration is also quoted by al-Wāḥidī in *Asbāb al-Nuzūl*, page 308, where he adds: ʿAlī said, "I had one dinar; so, I exchanged it with dirhams. Whenever I consulted the Messenger *(peace and blessings of Allah be upon him [and upon his Household])*, I gave one dirham as alms until they ran out. Then, the Divine command of giving alms before consulting the Messenger *(peace and blessings of Allah be upon him [and upon his Household])* was abrogated by this Qur'ānic verse: "*Do you fear that you will not be able to give in charity before your consultation? So, when you do not do it and Allah has turned to you mercifully, then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do.*"

Quoting the same narration in *al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Mujādilah, Verses 12 and 13,* al-Fakhr al-Rāzī adds: Ibn Jurayj, al-Kalbī and ʿAṭā' have reported ʿAbdullāh ibn ʿAbbās to have said that Muslims were prevented from holding any conference with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* unless they would give alms before that. So, none held conference with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* except ʿAlī after he had given one dinar as alms. After that, the Qur'ānic verse that abrogated this law was revealed.

Through another chain of authority, Ibn Jarīr al-Ṭabarī quotes the same narration on page 14 of vol. 28 of *Tafsīr al-Ṭabarī*: Layth is reported to have quoted Mujāhid as saying: ʿAlī *(peace of Allah be upon him)* said: I had one dinar and I exchnged it for ten dirhams. Whenever I came to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, I gave one dirham as alms before my consultation with him. Then, the Qur'ānic verse that held this command was abrogated. So, none before me acted upon this Qur'ānic verse: "*O you who believe! When you consult the Messenger, then offer something in charity before your consultation. That is better for you and purer. But if you do not find, then surely Allah is Forgiving, Merciful.*"

Tafsīr al-Ṭabarī, vol. 28, page 14:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Ibn Abī-Nujayḥ to have quoted Mujāhid as saying: When this Qur'ānic verse was revealed: "*O you who believe! When you consult the Messenger, then offer something in charity before your consultation…*" Muslims were warned against consulting and holding conference with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* before they would give alms in advance. After that, none consulted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* except ʿAlī ibn Ab-Ṭālib, who had given one dinar as alms. Immediately after that, the Qur'ānic verse that held this Divine command was abrogated; so, Muslims were permitted not to pay anything before consulting the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household]).*

The compiler of the book comments: Ibn Jarīr al-Ṭabarī reports the same narration through another chain of authority that ends with Ibn Abī-Nujayḥ; yet, with a little difference in the text.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Mujādilah, Verse 12:

Saʿīd ibn Manṣūr, Ibn Rāhawayh, Ibn Abī-Shaybah, ʿAbd ibn Ḥumayd, Ibn al-Mundhir, Ibn Abī-Ḥātim, Ibn Mardawayh and al-Ḥākim, who decides the narration as authentic, quote Imam ʿAlī *(peace of Allah be upon him)* to have said: There is a verse in the Book of Allah that no one had acted upon it before me and no one will act upon it after me. It is the verse of *al-najwā* (holding conference): "*O you who believe! When you consult the Messenger, then offer something in charity before your consultation…*" I had one dinar and I sold it for ten dirhams. Whenever I held conference with the Holy Prophet, I gave one dirham as alms before my consultation. Then, the Qur'ānic verse that held this Divine command was abrogated. So, none acted upon the verse except me. This Qur'ānic verse was then revealed: "*Do you fear that you will not be able to give in charity before your consultation? So, when you do not do it and Allah has turned to you mercifully, then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what*

you do."

The compiler of this book comments: The same narration is quoted by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 1, page 268) where he lists the names of a big number of master scholars of *ḥadīth* and prominent transmitters of Prophetic traditions who reported this narration.

Muḥibb al-Dīn al-Ṭabarī also cites the narration in *al-Riyāḍ al-Naḍirah* (vol. 2, page 200), adding, "This narration is also quoted by Ibn al-Jawzī in *Asbāb al-Nuzūl*."

ʿAbd al-Razzāq, ʿAbd ibn Ḥumayd, Ibn al-Mundhir, Ibn Abī-Ḥātim and Ibn Mardawayh report Imam ʿAlī *(peace of Allah be upon him)* to have said, "None acted upon the Qur'ānic verse of *al-najwā* except me until it was abrogated with another verse. The verse was active for one hour only."

ʿAbd ibn Ḥumayd, Ibn al-Mundhir and Ibn Abī-Ḥātim quote Mujāhid to have said: When this Qur'ānic verse was revealed: "*O you who believe! When you consult the Messenger, then offer something in charity before your consultation…*" Muslims were warned against consulting the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* before they would give alms in advance. So, none consulted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and gave alms except ʿAlī ibn Ab-Ṭālib, who had given one dinar as alms and then consulted the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and asked him ten questions. After that, the (Qur'ānic verse that held) permission of not giving any alms before consulting the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was revealed.

Saʿīd ibn Manṣūr reports Mujāhid to have said: When it was commanded that whoever wanted to confer with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* should give one dinar as alms, the first person to act upon this command was ʿAlī ibn Abī-Ṭālib. After that, the (Qur'ānic verse that held) permission of not giving any alms before consulting the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was revealed. Hence, the Qur'ān reads, "*So, when you do not do it and Allah has turned to you mercifully…*"

ʿAbd ibn Ḥumayd reports Salamah ibn Kuhayl to have said: The first to have acted upon this Qur'ānic verse was ʿAlī *(peace of Allah be upon him)*. The verse was then abrogated: "*O you who believe! When you consult the Messenger, then offer something in charity before your consultation…*"

Kanz al-ʿUmmāl, vol. 3, page 155:

Al-Muttaqī al-Hindī writes down: ʿĀmir ibn Wāthilah is reported to have said: On that day when the Shūrā Committee held their conference (for choosing the coming caliph from among the six persons whom ʿUmar had nominated to the next leadership), I was standing at the door when I heard

the voices of the conferees rising. I could hear ʿAlī *(peace of Allah be upon him)* saying to them, "The people swore allegiance to Abū-Bakr while, by Allah I swear, I had a better right and I was worthier than he was in that matter (of the position of leadership). Nonetheless, I listened to him and obeyed lest the people would apostatize from Islam and fight against each other… I adjure you all, is there any one among you who was the brother of Allah's Messenger save me?

They all answered, "No, by Allah."…

ʿAlī further asked, "Is there any one among you who was talked about by the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* twelve times save me? That was when this Qur'ānic verse was revealed: '*O you who believe! When you consult the Messenger, then offer something in charity before your consultation…*'?

They all answered, "No, by Allah."…

Tafsīr al-Kashshāf, Exegesis of Sūrah al-Mujādilah, Verse 12:

There is one more narration left, which seems relevant and it seems suitable to mention it at the end of this section:

Al-Zamakhsharī writes down: ʿAbdullāh ibn ʿUmar is reported to have said: ʿAlī had three characteristics; if I only could have one of them, it would have been dearer to me than possessing the best kind of camels: (1) Fāṭimah was given in marriage to him, (2) the standard of the Muslim army was given to him on the day of the Battle of Khaybar, and (3) the Verse of *Najwā* (i.e. he was the only Muslim to act upon the Verse of *Najwā*; consulting the Prophet).

31

The position of Imam ʿAlī with the Holy Prophet

Ṣaḥīḥ al-Nassā'ī, vol. 1, page 171:

Through his chain of authority, al-Nassā'ī reports ʿAbdullāh ibn Najī to have quoted his father as saying: ʿAlī, once, said to me, "I enjoyed such a high position with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* that no one else had its like. Each night, at the early hour of dawn, I used to come to his house and say, 'Peace be upon you, O Allah's Prophet!' If he hemmed, I would leave him and go back home; otherwise, I would visit him."

The compiler of this book comments: Al-Nassā'ī, in *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib*, page 30, quotes the same narration. Similar narrations are also quoted by him on pages 29 and 30 of the same book.

The same narration is also cited by Aḥmad ibn Ḥanbal in *Musnad Aḥmad* (vol. 1, page 85).

Kanz al-ʿUmmāl, vol. 6, page 393:

Al-Muttaqī al-Hindī writes down: Al-Shiʿbī is reported to have said: One day, Abū-Bakr saw ʿAlī and said, "Whoever is pleased to recognize the closest of all people in position to the Apostle of Allah, the dearest of all of his relatives to him and his best defender, should look at this person…"

This narration is reported by Ibn Abi'l-Dunyā in *Kitāb al-Ashrāf* as well as Ibn Mardawayh and al-Ḥākim.

The compiler of this book comments: The same narration is also cited by Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 2, page 163), where he adds: This narration is cited by Ibn al-Sammān.

In *al-Ṣawāʿiq al-Muḥriqah* (page 106), Ibn Ḥajar cites the same narration and comments: This narration is quoted by al-Dāraquṭnī on the authority of al-Shiʿbī.

Al-Riyāḍ al-Naḍirah, vol. 2, page 213 and Kanz al-ʿUmmāl, vol. 6, page 402:

Muḥibb al-Dīn al-Ṭabarī and al-Muttaqī al-Hindī write down: ʿAbdullāh ibn al-Ḥārith is reported to have said: I, once, said to ʿAlī ibn Abī-Ṭālib, "Tell me about your best position with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*."

He said, "One night, I was sleeping while the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was offering a prayer. When he finished, he said

to me, ‘ʿAlī! I never besought Allah the Almighty and All-majestic for an item of wealth but I besought Him to give you the like of it. Similarly, I never sought His protection against an item of evil but I besought Him to save you from the like of it.’”

This narration is quoted by al-Maḥāmilī.

The compiler of this book comments: Citing the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 110), al-Haythamī adds: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, ‘… I have never prayed to Allah the Almighty and All-majestic for anything, but He responded and gave it to me, except that I have been told that no prophet will come after me.’

This narration is mentioned by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

On pages 159 and 392 of vol. 6 of *Kanz al-ʿUmmāl*, al-Muttaqī al-Hindī mentions this narration in this very form and comments, “This narration is cited by Abū-Naʿīm in *Faḍā'il al-Ṣaḥābah*.”

Citing the same narration on page 406 of vol. 6 of the same book, al-Muttaqī comments, “This narration is quoted by Ibn Abī-ʿĀṣim, Ibn Jarīr, who decides it as authentic, al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* and Ibn Shāhīn.

As for al-Nassā'ī, he reports the same narration through two chains of authority in *Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib* (pages 37 and 38).

Al-Riyāḍ al-Naḍirah, vol. 2, page 163:

Muḥibb al-Dīn al-Ṭabarī writes down: Six days after the passing away of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, Abū-Bakr and ʿAlī visited his tomb. ʿAlī said to Abū-Bakr, “You may be the first.” Yet, Abū-Bakr refused and said, “I will never be ahead of a man about whom I heard the Apostle of Allah say, ‘ʿAlī’s position to me is as same as my position to my Lord.’”

Ibn al-Sammān quotes this narration in *al-Muwāfaqah*.

The compiler of this book comments: On page 106 of *al-Ṣawāʿiq al-Muḥriqah*, Ibn Ḥajar cites the same narration.

Tārīkh Baghdād, vol. 6, page 12:

Al-Khaṭīb al-Baghdādī writes down: Al-Barā' is reported to have quoted the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* as saying, “ʿAlī’s position to me is the same as the position of my head to my body.”

The compiler of this book comments: The same narration is mentioned by al-Shabalnajī in *Nūr al-Abṣār* (page 72), where he adds: This narration is cited by al-Daylamī through a chain of authority that ends with Ibn ʿAbbās.

Ibn Ḥajar, too, quotes the same narration in *al-Ṣawāʿiq al-Muḥriqah* (page 75). Al-Mannāwī records it in *Fayḍ al-Qadīr* (vol. 4, page 357). Both Ibn

Ḥajar and al-Mannāwī comment: This Prophetic tradition is reported from al-Khaṭīb through a chain of authority that ends with al-Barā', and from al-Daylamī through a chain of authority that ends with ʿAbdullāh ibn ʿAbbās.

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 130:
Through his chain of authority, al-Ḥākim reports Ummu-Salamah to have said that when the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was angry, none had the courage to speak to him except ʿAlī ibn Abī-Ṭālib.

Al-Ḥākim comments: The chain of authority of this narration is authentic.

The compiler of this book comments: The same narration is recorded by Abū-Naʿīm in *Ḥilyat al-Awliyā'* (vol. 9, page 227) and al-Mannāwī in *Fayḍ al-Qadīr* (vol. 5, page 150). Al-Mannāwī comments, "This narration is also reported by al-Ṭabarānī on the authority of Ummu-Salamah."

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 1, part 4, page 217:
Ibn Ḥajar al-ʿAsqalānī quotes the following narration from al-Khaṭīb's *al-Mu'talaf*: Through his chain of authority, al-Khaṭīb reports Anas ibn Mālik to have said: Whenever we wanted to ask the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* about something, we would order ʿAlī, Salmān or Thābit ibn Muʿādh to pose our question before him, because these three had more courage to talk to him than all his other companions.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 299:
Through his chain of authority, al-Tirmidhī reports ʿAbd al-Raḥmān ibn ʿAbdullāh to have quoted Imam ʿAlī *(peace of Allah be upon him)* as saying: Whenever I asked the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, he would respond to me, and whenever I kept silent, he would open a discussion with me."

The compiler of this book comments: This in fact embodies a great standing that Imam ʿAlī *(peace of Allah be upon him)* alone enjoyed with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* more than anyone else.

Al-Tirmidhī reports the same tradition through two more chains of authority. As for al-Ḥākim, he reports the same in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 125). Quoting it from Ibn Abī-Shaybah, al-Tirmidhī, al-Shāshī, Abū-Naʿīm (who cites it in *Ḥilyat al-Awliyā'*), al-Dawraqī, Ibn ʿAsākir and Saʿīd ibn Manṣūr, al-Muttaqī al-Hindī cites the same narration in *Kanz al-ʿUmmāl* (vol. 6, page 394).

Al-Nassā'ī, too, reports the same narration through a number of chains of authority in *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib* (page 30).

Al-Ṭabaqāt al-Kubrā, vol. 2, part 2, page 101:
Ibn Saʿd writes down: ʿAlī was once asked, "Why do you report traditions from the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* more

than anyone else of his companions?"

He answered, "This is because whenever I posed a question to him, he would answer me in detail, and whenever I kept silent in his presence, he would start a discussion."

The compiler of this book comments: on page 106 (part 2, vol. 2) of the same book, Ibn Saʿd reports this narration in this way:

We said, "You may tell us about yourself, O Leader of the Believers!"

ʿAlī *(peace of Allah be upon him)* answered, "You only meant this from the beginning. Well, whenever I asked, I received a reply and whenever I kept silent, a conversation was started with me."

In this very form, Abū-Naʿīm reports the same narration in *Ḥilyat al-Awliyā'* (vol. 1, page 68 and vol. 4, page 382).

Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Ḍuḥā, Verse 11:

At the end of his explanatory commentary on this Qur'ānic verse: "*And as for the favor of your Lord, do announce it,*" [1] al-Fakhr al-Rāzī writes down a narration, a part of which reads as follows:

… "You may tell us about yourself, O Leader of the believers!" ʿAlī *(peace of Allah be upon him)* was asked.

He said, "Slow down! Allah has warned us against self-praise."

They asked, "But Allah the All-exalted says, '*And as for the favor of your Lord, do announce it*.' Does He not?"

ʿAlī *(peace of Allah be upon him)* said, "Well, I may announce it now. Whenever I posed a question, I always received its answer, and when I kept silent, a conversation was started with me. There is abundant knowledge lying between my ribs. You can ask me."

[1] Sūrah al-Ḍuḥā (no. 93), verse 11.

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The Holy Prophet said to Imam ʿAlī, "Your position with me is the same as that of Aaron to Moses."

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Excellences of ʿAlī ibn Abī-Ṭālib:[1]

Through his chain of authority, al-Bukhārī reports Ibrāhīm ibn Saʿd to have quoted his father as saying: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī *(peace of Allah be upon him)*, "Does it not please you that your position with me is the same as that of (Prophet) Aaron to (Prophet) Moses?"

The compiler of this book comments: The same Prophetic tradition is recorded by Muslim al-Nayshābūrī in *Ṣaḥīḥ Muslim*, *Book: Virtues of the Companions, Chapter: Virtues of ʿAlī ibn Abī-Ṭālib*,[2] ibn Mājah in *Sunan Ibn Mājah* (page 12), Aḥmad ibn Ḥanbal in *Musnad Aḥmad* (vol. 1, page 28), Abū-Naʿīm in *Ḥilyat al-Awliyā'* (vol. 7, page 194) and al-Nassā'ī in *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib* (pages 15 and 16) where the tradition is reported through two chains of authority.

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: The Tabūk Raid:[3]

Through his chain of authority, al-Bukhārī reports Muṣʿab ibn Saʿd on the authority of his father who said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* decided to go to Tabūk (to lead a military campaign) and leave ʿAlī behind him in al-Madīnah, ʿAlī said, "Will you leave me with the children and women?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Does it not please you that your standing with me is the same as (Prophet) Aaron's standing with (Prophet) Moses, except that there will not be any prophet to come after me?"

The compiler of this book comments: The same Prophetic tradition is recorded by Muslim al-Nayshābūrī in *Ṣaḥīḥ Muslim*, *Book: Virtues of the Companions, Chapter: Virtues of ʿAlī ibn Abī-Ṭālib*, Abū-Dāwūd al-Ṭayālisī in *Musnad Abī-Dāwūd* (vol. 1, page 29) Abū-Naʿīm in *Ḥilyat al-Awliyā'* (vol. 7, pages 195 and 196) where the tradition is reported through numerous

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[1] *Kitāb bid' al-khalq, bāb manāqib ʿalī ibn abī-ṭālib*

[2] *Kitāb faḍā'il al-ṣaḥābah, bāb faḍā'il ʿalī ibn abī-ṭālib*

[3] *Kitāb bid' al-khalq, bāb ghazwat tabūk*

chains of authority, Aḥmad ibn Ḥanbal in *Musnad Aḥmad* (vol. 1, page 182), al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād* (vol. 11, page 432) where the tradition is reported through two chains of authority, and al-Nassā'ī in *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib* (page 16).

Ṣaḥīḥ Muslim; Book: Virtues of the Companions, Chapter: Virtues of ʿAlī ibn Abī-Ṭālib:

Through his chain of authority, Muslim reports Saʿīd ibn al-Musayyab on the authority of ʿĀmir ibn Saʿd ibn Abī-Waqqāṣ on the authority of his father who said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Your position to me is as same as the position of (Prophet) Aaron to (Prophet) Moses except that there should be no prophet after me."

Saʿīd ibn al-Musayyab commented: I wanted to hear this Prophetic tradition from the mouth of Saʿd ibn Abī-Waqqāṣ directly; so, I met Saʿd and asked him whether he had actually heard these words from the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, as his son ʿĀmir had claimed or not.

Saʿd answered, "I heard it (directly from the Prophet)."

I insisted, "Did you hear it directly from the Prophet?"

Saʿd put two of his fingers on his ears and confirmed, "I did hear it; otherwise, may these two ears be deafened!"

The compiler of this book comments: Ibn al-Athīr and al-Nassā'ī, too, record the same Prophetic tradition in *Usd al-Ghābah* (vol. 4, page 26) and *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib* (page 15) respectively. A similar tradition is also quoted by al-Nassā'ī on the same page of the aforementioned book of him, where he reports it from Ibrāhīm ibn Saʿd ibn Abī-Waqqāṣ on the authority of his father.

Ṣaḥīḥ Muslim; Book: Virtues of the Companions, Chapter: Virtues of ʿAlī ibn Abī-Ṭālib:

Through his chain of authority, Muslim reports ʿĀmir ibn Saʿd ibn Abī-Waqqāṣ to have said: Muʿāwiyah ibn Abī-Sufyān asked Saʿd, "Why do you refrain from reviling at the son of Abū-Ṭālib (i.e. Imam ʿAlī)?"

Saʿd answered, "I will never revile at ʿAlī as long as I remember three things that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to him. If I had only one of them, it would be dearer to me than possessing the best kind of camels.

I remember that when the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered ʿAlī to stay in al-Madīnah and not to participate with the Muslims in the Battle of Tabūk, ʿAlī said, 'Are you leaving me behind you with women and children?'

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, 'Does it not please you that your standing to me is the same as (Prophet) Aaron's standing to (Prophet) Moses except that there will not be any prophet to come after me?'…

The compiler of this book comments: The same narration is reported by al-Tirmidhī in *Ṣaḥīḥ al-Tirmidhī* (vol. 2, page 300), Aḥmad ibn Ḥanbal in *Musnad Aḥmad* (vol. 1, page 185) and al-Nassā'ī in *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib* (pages 4 and 16).

Quoting the aforesaid narration from *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ al-Tirmidhī*, Ibn Ḥajar al-ʿAsqalānī, in *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (vol. 8 and page 76), comments:

Abū-Yaʿlā reports the same tradition from Saʿd through another acceptable chain of authority, according to which, Saʿd said, "If a saw is placed on my parting and I am ordered to revile ʿAlī, I will never revile him…"

It is worth mentioning that this Prophetic tradition of ʿAlī's position with the Holy Prophet is also reported from the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* through ʿUmar ibn al-Khaṭṭāb, ʿAlī himself, Abū-Hurayrah, Ibn ʿAbbās, Jābir ibn ʿAbdullāh, al-Barā', Zayd ibn Arqam, Abū-Saʿīd, Anas, Jābir ibn Samarah, Ḥabashī ibn Junādah, Muʿāwiyah, Asmā' bint ʿUmays and many others.

Ibn ʿAsākir, within the biography of Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*, has a handle on all of the chains of authority through which the Prophetic tradition being considered have been reported.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 301:

Through his chain of authority, al-Tirmidhī reports Saʿīd ibn al-Musayyab to have quoted Saʿd ibn Abī-Waqqāṣ as saying: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Your position to me is as same as the position of (Prophet) Aaron to (Prophet) Moses except that there should be no prophet after me." This Prophetic tradition is also reported from Saʿd ibn Abī-Waqqāṣ through other chains of authority.

The compiler of this book comments: The same tradition is cited by Aḥmad ibn Ḥanbal in *Musnad Aḥmad* (vol. 1, page 179), Abū-Dāwūd al-Ṭayālisī in *Musnad Abī-Dāwūd* (vol. 1, page 29), Abū-Naʿīm in *Ḥilyat al-Awliyā'* in vol. 7, page 195, through four chains of authority and in vol. 7, page 196 through a fifth chain of authority.

It is also quoted by al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, vol. 1, page 324, vol. 4, page 204 and vol. 9, page 394 and al-Nassā'ī in *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib* on page 14 through two chains of authority and on page 15 through a third one.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 301:
Through his chain of authority, al-Tirmidhī reports Jābir ibn ʿAbdullāh to have quoted the Prophet *(peace and blessings of Allah be upon him and his Household)* as saying to ʿAlī, "Your position to me is as same as the position of (Prophet) Aaron to (Prophet) Moses except that there should be no prophet after me." Similar Prophetic traditions are reported from Saʿd, Zayd ibn Arqam, Abū-Hurayrah and Ummu-Salamah.

The compiler of this book comments: The same narration is cited in Aḥmad ibn Ḥanbal's *Musnad Aḥmad* (vol. 3, page 338) and al-Khaṭīb al-Baghdādī's *Tārīkh Baghdād* (vol. 3, page 288) where the narration is reported through two chains of authority, according to one of which, the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* said to Imam ʿAlī *(peace of Allah be upon him)*, "… except that there will be no prophet to come after me. Should there be one, it would most surely be you."

Sunan Ibn Mājah, page 12:
Through his chain of authority, Ibn Mājah reports Ibn Sābiṭ, whose name was ʿAbd al-Raḥmān, to have said: Saʿd ibn Abī-Waqqāṣ visited Muʿāwiyah who had just return from a Ḥajj pilgrimage. When the attendants mentioned ʿAlī ibn Abī-Ṭālib, Muʿāwiyah said swearwords about him.

Saʿd became so angry and said, "How dare you say such words about a man to whom I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, 'As for every one whose master I am, ʿAlī must now be his master.'

I also heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying about him, 'Your position with me is the same as the position of (Prophet) Aaron with (Prophet) Moses except that there will be no prophet after me.'

I further heard him saying about ʿAlī, 'I shall most surely hand the standard over to a man who loves Allah and His Apostle.'"

Mustadrak al-Ṣaḥīḥayn, vol. 2, page 337:
Through his chain of authority, al-Ḥākim reports al-Ḥasan ibn Saʿd, a former servant of Imam ʿAlī *(peace of Allah be upon him)*, to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was determined to go on a military campaign. He sent for Jaʿfar and ordered him to stay in al-Madīnah and not to join him in that expedition. Yet, Jaʿfar refused and expressed, "I never fail to join you, O Allah's Apostle."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then called upon ʿAlī and insisted on him to stay in al- Madīnah before ʿAlī could open his mouth with a single word. However, ʿAlī wept.

"Why are you weeping, ʿAlī?" the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"O Allah's Apostle," ʿAlī explained, "I weep for many reasons. One of these reasons is that the people of Quraysh will say tomorrow, 'How ʿAlī failed to join his cousin and disappointed him!' Another reason is that I always hoped to carry out jihad in the way of Allah, for Allah says, '*It did not beseem the people of al-Madīnah and those around them of the dwellers of the desert to remain behind the Messenger of Allah, nor should they desire anything for themselves in preference to him. This is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it. Surely, Allah does not waste the reward of the doers of good.*' I thus desired to expose myself to the grace of Allah."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* replied, "With regard to your words that the people of Quraysh would say how promptly ʿAlī failed to join his cousin and disappointed him, you should learn lessons from me. These people had said that I was sorcerer, augur and liar! Does it not please you that your position with me is the same as that of (Prophet) Aaron with (Prophet) Moses except that no prophet will come after me?

With regard to your wish to expose yourself to the grace of Allah, I will give you some spice that has been presented to me from Yemen. You may sell it and you and Fāṭimah may enjoy it until Allah brings to you part of His grace. Verily, al-Madīnah cannot be administered well except by me or you."

Al-Ḥākim al-Nayshābūrī comments: The chain of authority of this Prophetic tradition is authentic.

The compiler of this book comments: The same is mentioned in al-Suyūṭī's *al-Durr al-Manthūr, Exegesis of Sūrah al-Tawbah, Verse 120,* where the author adds, "This tradition is reported by Ibn Mardawayh from ʿAlī."

This tradition has been narrated in the following with slight differences:

Musnad Aḥmad, vol. 1, page 170:

Musnad Aḥmad, vol. 1, page 173:

Musnad Aḥmad, vol. 1, page 175:

Musnad Aḥmad, vol. 1, page 177:

Musnad Aḥmad, vol. 1, page 184:

The compiler of this book comments: The same is reported by Ibn Saʿd in *al-Ṭabaqāt al-Kubrā* (vol. 3, part 1, page 15) and al-Nassā'ī in *Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib* (page 17) through two ways of narrating.

Musnad Aḥmad, vol. 1, page 230:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAmr ibn Maymūn to have said: I was sitting with ʿAbdullāh ibn ʿAbbās, before he lost his sight, when nine persons came to him and asked, "You may either come with us or ask these people to leave the place for us."

"I should come with you," Ibn ʿAbbās replied.

They started talking with Ibn ʿAbbās so confidentially that we could not understand a single word of theirs.

Then, Ibn ʿAbbās came towards us shaking off his garment and saying, "Ugh! They complained about a man who enjoys ten distinctive features… When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* led the people to the Battle of Tabūk, ʿAlī asked him, 'May I come with you?'

Allah's Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, 'No, you may not.'

Noticing that ʿAlī was weeping, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to him, 'Does it not please you that your position to me is the same as the position of (Prophet) Aaron to (Prophet) Moses except that you are not a prophet? I should not leave before appointing you as my representative.'"…

The compiler of this book comments: This narration has been earlier cited in this book entirely in *Section 21: Revelation of the Purification Verse about the Holy Prophet, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn*.

It is also cited by al-Nassā'ī in *Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib* (page 8), Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 2, page 203) where he comments, "This narration is entirely quoted by Aḥmad ibn Aḥmad and by al-Ḥāfiẓ Abu'l-Qāsim al-Dimashqī in *al-Muwāfaqāt* and in *al-Arbaʿīn al-Ṭiwāl*, while al-Nassā'ī quotes part of it."

Finally, the narration is also cited by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 119) where he comments, "This narration is mentioned by Aḥmad al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* and *al-Muʿjam al-Ṣaghīr*, yet briefly."

Musnad Aḥmad, vol. 6, page 369:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Mūsā al-Juhanī to have said: I once visited Fāṭimah the daughter of ʿAlī when my companion Abū-Sahl asked her about her age.

"I am eighty-six years old," she answered.

"Have your heard anything from your father?" Sahl asked her.

"Yes, I have," she answered. "Asmā' bint ʿUmays related to me that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, 'Your position to me is as same as Aaron's position to Moses except that no prophet should come after me.'"

The compiler of this book comments: On page 438 of volume 6 of the same book, Aḥmad ibn Ḥanbal reports the same narration from Mūsā al-Juhanī, yet through another chain of authority.

Al-Khaṭīb al-Baghdādī reports the same in *Tārīkh Baghdād* (vol. 10, page 43 and vol. 12, page 323). So does Ibn ʿAbd al-Barr in *al-Istīʿāb* (vol. 2, page 459) as well as al-Nassā'ī in *Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib* through numerous chains of authority, some of which he cites on page 17 and others on page 18.

Khaṣā'iṣ 'Alī Ibn Abī-Ṭālib, page 4:

Through his chain of authority, al-Nassā'ī reports ʿAbd al-Raḥmān ibn Sābiṭ to have quoted Saʿd ibn Abī-Waqqāṣ as saying: I was present in a session when the attendants said swearwords about ʿAlī ibn Abī-Ṭālib. I answered them, "I have heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying three things about ʿAlī; if I only could have one of them, it would most certainly have been dearer to me than owning the best kind of camels. I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying that ʿAlī's position to him is as same as the position of (Prophet) Aaron to (Prophet) Moses except that there should be no prophet after him. I further heard him saying about ʿAlī, 'I shall most surely hand the standard over to a man who loves Allah and His Apostle and is loved by Allah and His Apostle.' I also heard him saying, 'As for any one whose master is I, ʿAlī must now be his master.'"

Khaṣā'iṣ 'Alī Ibn Abī-Ṭālib, page 14:

Through his chain of authority, al-Nassā'ī reports Saʿīd ibn al-Musayyab to have quoted Saʿd ibn Abī-Waqqāṣ as saying: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* readied himself and his army for raiding on Tabūk, he ordered ʿAlī to stay behind them in al-Madīnah. So, some people whispered to each other, "The Prophet must have been bored with ʿAlī and must have disliked to accompany him in this journey!"

(Having been informed of these rumors,) ʿAlī followed the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* until he could catch him on the way to Tabūk. "O Allah's Apostle!" ʿAlī said. "You have left me behind you with children and women; so, some people said that you must have been bored

with me and have disliked me to accompany you!"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "O ʿAlī! I have only left you to represent me in my family members. Are you not pleased that your position to me is as same as Aaron's position to Moses except that no prophet should come after me?"

The compiler of this book comments: With a little difference, al-Nassā'ī reports the same narration (on page 14, too), yet through another chain of authority.

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 17:

Through his chain of authority, al-Nassā'ī reports Ḥarb ibn Salak to have quoted Saʿd ibn Mālik as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* rode on his she-camel al-Jadʿā' and headed for a military expedition, ordering ʿAlī to stay behind him in al-Madīnah. ʿAlī moved forward until he passed the she-camel. He then wept and said, "O Allah's Apostle! The people of Quraysh claim that you ordered me to stay behind you because you found me irksome and you did not like me to accompany you."

Immediately, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* raised his voice and said to the people, "Every one of you is in need for the son of Abū-Ṭālib."

He then said to ʿAlī, "Are you not pleased that your position to me is as same as the position of Aaron to Moses except that no prophet should come after me?"

Delighted, ʿAlī said, "I am pleased with whatever comes from Allah and from Allah's Apostle."

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 19:

Through his chain of authority, al-Nassā'ī reports Hānī ibn Hānī to have said: When we left Makkah, we heard the daughter of Ḥamzah shouting, "Uncle! Uncle!" Immediately, ʿAlī embraced and took her with him. He said to his wife, "This is your cousin. Take care of her." So, she carried her on her riding animal.

Yet, ʿAlī, Zayd and Jaʿfar disputed with one antoher about the custody of Ḥamzah's daughter. ʿAlī said, "I first took her in my custody and she is the daughter of my (paternal) uncle."

Jaʿfar said, "She is the daughter of my uncle, too, and her (maternal) aunt is my wife."

As for Zayd, he said, "She is the daughter of my brother."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* judged

among them in this issue and gave her to her aunt, saying, "One's maternal aunt is in the position of one's mother."

He then said to ʿAlī, "Your position to me is the same position of Aaron to Moses. I am part of you, too."

To Jaʿfar, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Your physical and moral qualities are similar to mine."

To Zayd, he *(peace and blessings of Allah be upon him [and upon his Household])* said, "You are our brother and our former servant."

Khaṣā'iṣ ʻAlī Ibn Abī-Ṭālib, page 32:

Through his chain of authority, al-Nassā'ī reports ʿAbdullāh ibn Abī-Nujayḥ to have said: Muʿāwiyah once insulted ʿAlī ibn Abī-Ṭālib, but Saʿd ibn Abī-Waqqāṣ answered him, "By Allah, if I could have only one of the three features (that ʿAlī enjoyed), this would be dearer to me than possessing whatever is under sunlight. If what the Apostle of Allah said to ʿAlī when he ordered him not to join the Muslim army to Tabūk was said about me, this would be dearer to me than owning whatever is under sunlight. He said to him, 'Are you not pleased that your position to me is the same position of Aaron to Moses except that no prophet should come after me?'

If what he said about him on the day of the Battle of Khaybar was said about me, this would be dearer to me than having whatever is under sunlight. On that day, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said about ʿAlī, "I shall hand the standard over to a man who loves Allah and His Apostle. Allah will grant victory at his hand. He never absconds."

If the daughter of the Prophet was given to me in marriage and I would then have sons from her, this would be dearer to me than enjoying whatever is under sunlight.

Al-Ṭabaqāt al-Kubrā, vol. 3, part 1, page 14:

Through his chain of authority, Ibn Saʿd reports Abū-Saʿīd to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* went on a military expedition to Tabūk and ordered ʿAlī to stay behind him with his family members. Some people rumored, "Nothing prevented the Prophet from accompanying ʿAlī with him except that he must have disliked to accompany him."

When ʿAlī was informed of this rumor, he conveyed it to the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who said, "O son of Abū-Ṭālib! Does it not please you to have with me the same position of Aaron to Moses?"

The compiler of this book comments: The same narration is quoted by Abū-Naʿīm in *Ḥilyat al-Awliyā'* (vol. 8, page 307), yet in a brief way. Al-Khaṭīb al-Baghdādī also reports the same in *Tārīkh Baghdād* (vol. 4, page 382) in a

brief way, too. As for al-Haythamī, he quotes it in *Majmaʿ al-Zawā'id* (vol. 9, page 109) and adds, "This narration is reported by Aḥmad ibn Ḥanbal, too.)

Supporting al-Haythamī, I saw the narration is *Musnad Aḥmad*, vol. 3, page 32.

Al-Ṭabaqāt al-Kubrā, vol. 3, part 1, page 15:

Through his chain of authority, Ibn Saʿd reports al-Barā' ibn ʿĀzib and Zayd ibn Arqam to have said: When Muslims were ready to leave for facing the enemy in the expedition of Jaysh al-ʿUsrah (the army of hardship), which is the Tabūk Raid, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī ibn Abī-Ṭālib, "It is unavoidable that either I or you should stay." Thus, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* ordered ʿAlī to stay home and not to join him in that military expedition.

When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* left the city, some people rumored, "He left ʿAlī behind him only because he must have noticed something bad about him."

When ʿAlī was informed of this rumor, he followed the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and could catch him. "What has brought you, ʿAlī?" the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked.

ʿAlī answered, "O Allah's Apostle! Nothing has made me follow you except that I hear some people claiming that you ordered me to stay behind you just because you noticed something loathsome from me."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* smiled and said, "O ʿAlī! Are you not pleased to have with me the same position that Aaron had with Moses, except that you are not prophet?"

"Yes, I am," ʿAlī answered.

"So!" the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "It is so."

The compiler of this book comments: The same narration is cited by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 111) with little difference in the order of words, adding, "This narration is reported by al-Ṭabarānī through two chains of authority."

Ḥilyat al-Awliyā', vol. 4, page 345:

Through his chain of authority, Abū-Naʿīm reports Ḥabashī ibn Junādah to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Your position to me is the same position of Aaron to Moses

except that no prophet should come after me."

The compiler of this book comments: The same Prophetic tradition is cited by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 109) as he quotes it from al-Ṭabarānī's three books; i.e. *al-Muʿjam al-Kabīr, al-Muʿjam al-Awsaṭ and al-Muʿjam al-Ṣaghīr.*

Ḥilyat al-Awliyā', vol. 7, page 195:

Through his chain of authority, Abū-Naʿīm reports Saʿd ibn Ibrāhīm on the authority of ʿĀmir ibn Saʿd on the authority of his father Saʿd (ibn Abī-Waqqāṣ) who said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Does it not please you that your position to me is the same position of Aaron to Moses except that no prophet should come after me?"

Ḥilyat al-Awliyā', vol. 7, page 196:

Through his chain of authority, Abū-Naʿīm reports Saʿīd ibn al-Musayyab to have quoted Imam ʿAlī *(peace of Allah be upon him)* as saying: In the Tabūk Raid, the Apostle of Allah said to me, "I leave you behind me so that you should be my successor in my family members."

I said, "I must never fail to join you, O Allah's Prophet."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to me, "Are you not pleased that your position to me is the same position of Aaron to Moses except that no prophet should come after me?"

The compiler of this book comments: The same narration is cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 404) and al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 110) and both of them mentioned that they quoted it from al-Ṭabarānī's *al-Muʿjam al-Awsaṭ*. Yet, al-Haythamī confirms that the chain of authority of this narration is the same one admitted by the *Ṣaḥīḥ* books.

Tārīkh Baghdād, vol. 4, page 71:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports al-Ma'mūn on the authority of his father al-Rashīd on the authority of his father al-Mahdī who said: Sufyān al-Thawrī, once, visited me. So, I asked, "You may relate to me the best virtue that you have about ʿAlī."

Sufyān said, "Salamah ibn Kuhayl has reported to me on the authority of Ḥijyah ibn ʿAdī to have said: ʿAlī said that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to him, 'Your position to me is as same as Aaron's position to Moses except that no prophet should come after me.'"

The compiler of this book comments: Quoting it from Ibn al-Najjār, al-Muttaqī al-Hindī cites this narration in *Kanz al-ʿUmmāl* (vol. 6, page 402). Muḥibb al-Dīn al-Ṭabarī, too, quotes the same narration in *al-Riyāḍ al-*

Naḍirah (vol. 2, page 162) and adds, "This narration is mentioned by al-Ḥāfiẓ al-Salafī in *al-Nuskhah al-Baghdādiyyah*.

Tārīkh Baghdād, vol. 4, page 452:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports that ʿUmar ibn al-Khaṭṭāb, once met a man who was reviling at ʿAlī. So, he said to him, "I do believe you are hypocrite. I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, 'Verily, ʿAlī's position to me is the same as Aaron's position to Moses except that no prophet should come after me.'"

The compiler of this book comments: Muḥibb al-Dīn al-Ṭabarī cites the same narration in *al-Riyāḍ al-Naḍirah* (vol. 2, page 163) and adds, "This narration is reported by Ibn al-Sammān."

Tārīkh al-Ṭabarī, vol. 2, page 368:

Through his chain of authority, al-Ṭabarī reports Ibn Isḥāq to have said within his account of the Tabūk Raid: … When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was determined to lead his army to Tabūk, ʿAbdullāh ibn Ubayy (who was from the Banū-ʿAwf ibn al-Khazraj clan), ʿAbdullāh ibn Nubayl (who was from the Banū-ʿAmr ibn ʿAwf clan) and Rafāʿah ibn Yazīd ibn al-Tābūt (who was from the Banū-Qunayqāʿ tribe) were within the hypocrites who failed to join him… In fact, these three were the heads of hypocrites about whom Allah the Almighty and All-majestic revealed this Qur'ānic verse: "*Certainly, they sought to sow dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse from it.*"(1)…

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* ordered ʿAlī ibn Abī-Ṭālib to stay in al-Madīnah with those who failed to join him. Upon seeing this, the hypocrites began to agitate ʿAlī; so, they rumored, "The Prophet left ʿAlī behind him only because he found him irksome and because he wanted to spare the trouble of him!"

Having been informed of these rumors, ʿAlī armed himself and went out of the city until he could catch the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* in a place called *al-Jurf*. "O Allah's Prophet!" ʿAlī said, "The hypocrites have rumored that you left me behind you only because you found me irksome and you wanted to spare the trouble of me."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered, "They are liars! I only ordered you to stay there because I wanted you to be my successor to whatever I have left behind me. So, go back and act as my successor among my and your family members. O ʿAlī! Are you not pleased

that your position to me is the same as Aaron's position to Moses except that no prophet should come after me?"

Upon hearing this reply, ʿAlī returned to al-Madīnah and the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* continued his journey…

Usd al-Ghābah, vol. 5, page 8, Biography of Nāfiʿ ibn al-Ḥārith ibn Kildah:

Ibn al-Athīr writes down: Nāfiʿ also reported the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to have said to ʿAlī, "Your position to me is as same as Aaron's position to Moses."

Kanz al-ʿUmmāl, vol. 3, page 154:

Through his chain of authority, al-Muttaqī reports Abū-Dharr to have said: On the first day of the people's pledge of allegiance to ʿUthmān, the Muhājirūn and the Anṣār met in the Mosque. ʿAlī ibn Abī-Ṭālib came there and delivered a speech, saying, "Indeed, the first thing to be said by all those who begin a speech, all those who speak and all those who utter something is that they should praise Allah and commend Him as He should be praised and commended and should invoke His blessings upon the Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* … Do you know that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to me, 'Your position with me is as same as Aaron's position with Moses?' Is there any one else who had the like of this position? Yet, I should be patient and wait until Allah decrees a matter already enacted…"

This narration is mentioned by Ibn ʿAsākir.

Kanz al-ʿUmmāl, vol. 5, page 40:

Al-Muttaqī al-Hindī writes down: When the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* held fraternity ties between his companions (excluding Imam ʿAlī), ʿAlī said to him, "I lost my spirit and felt terribly disappointed when I saw you do with your companions what you have not done with me. If you have done so because you are wrathful with me, then you have the right to blame me and you are always high-esteemed in my sight."

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "I swear by Him Who has sent me with the truth, I only left you because I wanted to hold fraternity ties between you and me. Besides, your position with me is the same as Aaron's position with Moses, except that no prophet will come after me. You are my brother and my inheritor."

"What do I inherit from you, O Allah's Apostle?" ʿAlī asked.

"You inherit from me what the past prophets left as inheritances," the Prophet answered.

"And what did the past prophets leave as inheritances?" ʿAlī further asked.

"They gave in heritage the Book of their Lord and the traditions of the prophet. You shall be with me in my palace in Paradise along with my daughter Fāṭimah. You are my brother and my comrade," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said.

Al-Muttaqī al-Hindī comments: Aḥmad ibn Ḥanbal reports this narration in *Book: Virtues of ʿAlī* (*kitāb faḍā'il ʿalī*) and so does Ibn ʿAsākir.

The compiler of this book comments: Al-Muttaqī al-Hindī re-cites the narration on page 40, but in a lengthy form and so does Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 1, page 13). This form of the narration continues as follows: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then recites this Qur'ānic verse: "*(They shall be) as brethren, on raised couches, face to face.*"[1] He then added, "Those who love each other for the sake of Allah will look at each other."

Al-Muttaqī then adds: This Prophetic tradition is cited by a group of scholars, such as al-Baghawī and al-Ṭabarānī in *al-Muʿjam*, al-Bāwardī in *al-Maʿrifah*, and Ibn ʿAdī.

As for Muḥibb al-Dīn al-Ṭabarī, he comments: This tradition is mentioned by al-Ḥāfiẓ Abū-Qāsim al-Dimashqī in *al-Arbaʿīn al-Ṭiwāl*.

Kanz al-ʿUmmāl, vol. 6, page 154:

… [The Holy Prophet *(peace and blessings of Allah be upon him and his Household)* said to Imam ʿAlī *(peace of Allah be upon him)*] "Are you not pleased that your position to me is as same as Aaron's position to Moses?"

This Prophetic tradition is mentioned by al-Ṭabarānī who reports it on the authority of Mālik ibn al-Ḥuwayrith.

Kanz al-ʿUmmāl, vol. 6, page 154:

… [The Holy Prophet *(peace and blessings of Allah be upon him and his Household)* said to Imam ʿAlī *(peace of Allah be upon him)*] "O ʿAlī! Your position to me is the same position of Aaron to Moses except that no prophet should come after me."

This narration is mentioned by al-Ṭabarānī who reports it from Asmā' bint ʿUmays.

The compiler of this book comments: The same narration is also mentioned by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 109) with a very little difference in text. He then adds, "This narration is reported by Aḥmad and al-Ṭabarānī."

Kanz al-ʿUmmāl, vol. 6, page 188:

… [The Holy Prophet *(peace and blessings of Allah be upon him and his Household)* said to Imam

[1] Sūrah al-Ḥijr (no. 15), verse 47.

ʿAlī *(peace of Allah be upon him)*] "O ʿAlī! By Allah, I do love you for two qualities; your family relationship with me and for Abū-Ṭālib's love for you. As for you, Jaʿfar, your manners resemble mine. As for you, ʿAlī, your position with me is the same as Aaron's position with Moses, except that no prophet will come after me."

Kanz al-ʿUmmāl, vol. 6, page 359:

Al-Muttaqī al-Hindī writes down: ʿAbdullāh ibn ʿAbbās is reported to have quoted ʿUmar ibn al-Khaṭṭāb as saying: Stop mentioning ʿAlī ibn Abī-Ṭālib, for I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying three features about ʿAlī; if I could have one of them only, I would have preferred it to obtaining whatever is under the sun. One day, Abū-Bakr, Abū-ʿUbaydah ibn al-Jarrāḥ and I were among a group of Companions while the Apostle of Allah was resting on ʿAlī ibn Abī-Ṭālib. He then struck his shoulder with his hand, and said to him, "You, ʿAlī, are the foremost of all believers to believe in me and the first of all to accept Islam… Your position with me is as same as Aaron's position with Moses. Liar indeed is he who claims that he loves me but he hates you."

This narration is mentioned by al-Ḥasan ibn Badr in *mā-rawāhu'l-khulafā'*, al-Ḥākim in *al-Kunā*, al-Shīrāzī in *al-Alqāb*, and Ibn al-Najjār.

The compiler of this book comments: Al-Muttaqī al-Hindī mentions the same narration on page 395 through another chain of authority with little difference in the order of words without mentioning the last statement: i.e. "*Liar indeed...* etc." He then adds, "This narration is cited by Ibn al-Najjār."

Muḥibb al-Dīn al-Ṭabarī, too, quotes the same narration in *al-Riyāḍ al-Naḍirah* (vol. 2, pages 163 and 175) without mentioning the last statement of it. He then adds, "This narration is cited by Ibn al-Sammān."

Kanz al-ʿUmmāl, vol. 6, page 405:

Al-Muttaqī al-Hindī writes down: Saʿd is reported to have said: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say three things about ʿAlī; if I could have only one of them, this would have been dearer to me than this world and whatever therein. I heard him say, "Your position with me is as same as Aaron's position with Moses, except that there is no prophet to come after me.'

And I heard him say, 'Tomorrow, I will give the standard to a man who loves Allah and His Apostle and is loved by Allah and His Apostle. He never absconds.'

I also heard him say, 'As for any one whose master is I, ʿAlī must now be his master.'

This narration is mentioned by Ibn Jarīr.

Kanz al-ʿUmmāl, vol. 6, page 405:

Al-Muttaqī al-Hindī writes down: ʿĀmir ibn Saʿd is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said three things about ʿAlī; if I could have only one of them said about me, this would certainly have been dearer to me than owning the best kind of camels:

When the Divine Revelation was sent down to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, he covered ʿAlī, Fāṭimah and their two sons under his garment and said, 'O Allah! These are my people and the people of my household.'

When he ordered ʿAlī to stay behind in one of his military expeditions, ʿAlī said, 'O Allah's Apostle! You have left me with children and women.' Yet, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* replied, 'Are you not pleased that your position to me should be like the position of Aaron to Moses except that no prophethood should be after me?'

On that day of the Battle of Khaybar, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, 'I will give the standard (of war) to a man who loves Allah and His Apostle and is loved by Allah and His Apostle. Allah will grant victory at his hand.' The Muhājirūn stretched the necks so that the Apostle of Allah would see them (and give them the standard), but he asked, 'Where is ʿAlī?' 'He is sore-eyed,' they replied. 'Call him to me,' the Apostle of Allah ordered. When they did, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* applied his saliva in his two eyes and Allah granted victory at his hands.

This narration is recorded by Ibn al-Najjār.

Kanz al-ʿUmmāl, vol. 8, page 215:

Al-Muttaqī al-Hindī writes down: Yaḥyā ibn ʿAbdullāh ibn al-Ḥasan reports his father as saying: While ʿAlī was delivering a speech, a man stood up and asked, "O Leader of the Believers, tell me who the *people of community*, the *people of disunity*, the *people of traditions*, and the *people of heresy* are."

Answering him, ʿAlī *(peace of Allah be upon him)* said, "As you have asked this question, you may now listen to and try to understand the most accurate answer. After that, do not pose these questions to anybody else…"

From every corner, people called out, "You have said the truth, O Leader of the Believers! May Allah lead us to true guidance and uprightness through you!"

ʿAmmār stood up and addressed the attendants, saying, "O people, by Allah, if you only follow in the footsteps of this man and obey him, he will never turn you astray from the course of your Prophet even for a single hair. How can this be when the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his*

Household]) entrusted with him the knowledge of the dead, the inheritances, and the most decisive wording on the course of Aaron the son of ʿImrān. Thus, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* has said (to ʿAlī), 'Your position with me is as same as Aaron's position with Moses, except that no prophet will come after me.' This is in fact a favor that Allah has exclusively given to ʿAlī as a sign of honoring His Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, since Allah has given to him what He had never given to anyone else from His creatures…"

Majmaʿ al-Zawā'id, vol. 9, page 109:

Al-Haythamī writes down: Ummu-Salamah is reported to have said that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Are you not pleased that your position to me is the same position of Aaron to Moses, except that no prophet will come after me?"

This Prophetic narration is reported by Abū-Yaʿlā and al-Ṭabarānī.

Ibn ʿAbbās is reported to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying to ʿAlī, "Are you not pleased that your position to me is the same as Aaron's position to Moses except that no prophet should come after me?"

This narration is reported by al-Bazzār and al-Ṭabarānī.

(ʿAbdullāh) ibn ʿUmar is reported to have said that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Are you not pleased that your position to me is as same as Aaron's position to Moses except that there is no prophethood after me?"

Abū-Saʿīd al-Khidrī is reported to have said that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī before the Tabūk Raid, "I will leave you behind me to represent me among my family members."

ʿAlī answered, "O Allah's Apostle, I am afraid the Arabs will say that I disappointed you and I failed to present myself with you."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered, "Are you not pleased that your position to me is the same as Aaron's position to Moses except that no prophet will come after me?"

This narration is recorded by al-Bazzār.

Majmaʿ al-Zawā'id, vol. 9, page 110:

Al-Haythamī writes down: Jābir (ibn Samarah) is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Your position to me is the same as Aaron's position to Moses except that no prophet will come after me."

This narration is recorded by al-Ṭabarānī.

Majmaʿ al-Zawā'id, vol. 9, page 111:

Al-Haythamī writes down: Abū-Ayyūb is reported to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as having said to ʿAlī, "Your position to me is the same as Aaron's position to Moses except that no prophet will come after me."

This narration is recorded by al-Ṭabarānī.

(ʿAbdullāh) ibn ʿAbbās is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to Ummu-Salamah, "This is ʿAlī ibn Abī-Ṭālib; his flesh is my flesh and his blood is my blood; his position to me is as same as Aaron's position to Moses except that there will be no prophet to come after me."

This narration is reported by al-Ṭabarānī.

The compiler of this book comments: Referring to the same narration, al-Muttaqī al-Hindī writes down in *Kanz al-ʿUmmāl* (vol. 6, page 154): The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "O Ummu-Sulaym! As for ʿAlī, his flesh is my flesh…"

Ibn ʿAbbās is reported to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* brought into fraternal association between each couple of Muslim individuals one from the Muslims of Makkah who emigrated to Yathrib (i.e. Muhājirūn) and another from Yathrib whose people supported and received the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and the Muslims of Makkah (i.e. Anṣār), he left ʿAlī without appointing for him a brother. ʿAlī therefore felt so angry that he left the crowds and came to sleep at the bank of a stream. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then came out looking for him. When he found him, he kicked him with his foot and said, "Stand up! Nothing befits you more than being Abū-Turāb (the father of dust). You have been angry with me because I held fraternity ties between each couple of Muhājirūn and Anṣār and I did not hold fraternity ties between you and anyone else. Does it not please you that your position to me is the same as (Prophet) Aaron's position to (Prophet) Moses except that there will not be any prophet to come after me? Behold! He that loves you shall be surrounded by security and true faith, but he that hates you shall die the death of the infidels who did not accept Islam and shall be interrogated for the deeds he has done in Islam."

This narration is recorded by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

The compiler of this book comments: Referring to the same narration, al-Muttaqī al-Hindī writes it down in *Kanz al-ʿUmmāl* (vol. 6, page 154).

Al-Riyāḍ al-Naḍirah, vol. 2, page 162:
Muḥibb al-Dīn al-Ṭabarī writes down: Saʿd is reported to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* resided at al-Jurf, some hypocritical men tried to contest his decision of leaving ʿAlī behind him as the commander. They thus said, "He left ʿAlī behind him only because he found him irksome!"

So, ʿAlī went out of the city carrying his weapon and when he could catch the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* at al-Jurf, he said, "O Allah's Apostle, I have never failed to join you in any military expedition except this one. The hypocrites have alleged that you left me behind you because you found me irksome."

In reply, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "They are liars. I left you behind me just because I have appointed you as my representative on those whom I left in al-Madīnah. So, go back and act as my representative among my family members. Does it not please you that your position to me is the same as Aaron's position to Moses except that no prophet will come after me?"

This Prophetic tradition is quoted by Ibn Isḥāq. It is also recorded by al-Ḥāfiẓ al-Dimashqī in *al-Muʿjam*, yet in a different order of words.

The compiler of this book comments: Muḥibb al-Dīn al-Ṭabarī re-cites the same narration in vol. 1, page 156.

Al-Riyāḍ al-Naḍirah, vol. 2, page 164:
Muḥibb al-Dīn al-Ṭabarī writes down: Asmā' bint ʿUmays is reported to have said: The Archangel Gabriel came down to the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and said, "Muḥammad, your Lord sends you greetings and says to you: ʿAlī's position to you should be the same as Aaron's position to Moses, but no prophet should come after you."

This narration is reported by Imam ʿAlī ibn Mūsā.

Al-Riyāḍ al-Naḍirah, vol. 2, page 195:
Muḥibb al-Dīn al-Ṭabarī writes down: Abū-Ḥāzim is reported to have said: A man came to Muʿāwiyah and asked for an answer to a religious question, but Muʿāwiyah said to him, "Ask ʿAlī ibn Abī-Ṭālib about this, for he is more knowledgeable."

Yet, the man said, "O *Commander of the Faithful*, your answer is dearer to me than ʿAlī's."

Reproaching him, Muʿāwiyah said, "How bad your words are! You have hated a man whom the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* used to embed with knowledge. He once said to him, 'Your position to me is the same as Aaron's position with Moses, except that no prophet

will come after me.' ʿUmar used to refer to ʿAlī whenever he faced a problem."

This narration is cited by Aḥmad in *Manāqib*.

Dhakhā'ir al-ʿUqbā, page 120:

Muḥibb al-Dīn al-Ṭabarī writes down: Asmā' bint ʿUmays is reported to have said: One day, Fāṭimah visited us carrying her son. When the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came and saw them, he said to me, "Asmā', hand my son over to me." When I did, he took away the piece of yellow cloth with which al-Ḥasan was covered and said to us, "Have I instructed you all not to wrap up newborns with yellow pieces of clothes?"

Obeying the Prophet's instruction, I wrapped up the newborn with a white piece of cloth and the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took him from me, again. He repeated the *adhān* (call to prayer) statements in his right ear and repeated the *iqāmah* (prefatory statements of ritual prayers) statements in his left one. He then said to ʿAlī, "What name have you chosen for my son?"

ʿAlī said, "I would never do so before you do."

As for the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he said, "As for me, I would never do so before my Lord does."

Immediately, the archangel Gabriel came down and said, "Muḥammad, your Lord sends salutations to you and says: ʿAlī's position to you is the same as Aaron's position with Moses, except that no prophet will come after you. So, you may now call this newborn after the son of Aaron."

"What was the name of Aaron's son, Gabriel?" the Prophet asked.

The archangel answered, "His name was Shubbar."

"But," the Prophet said, "my language is Arabic."

The archangel instructed, "You may then call him al-Ḥasan."

So, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* named the baby al-Ḥasan.

A year after that, al-Ḥusayn was born… (Asmā' then repeated the same story and added that the Holy Prophet was ordered to name this newborn after the other son of Aaron whose name was Shubayr.)

"But," the Prophet said, "my language is Arabic."

The archangel instructed, "You may then call him al-Ḥusayn."

So, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* named the baby al-Ḥusayn.

This narration is reported by Imam ʿAlī ibn Mūsā al-Riḍā.

The compiler of this book comments: It is worth mentioning in this connection that Muḥibb al-Dīn al-Ṭabarī, in *al-Riyāḍ al-Naḍirah* (vol. 2, page 164) quotes another Prophetic tradition as follows:

Anas ibn Mālik is reported to have said: On that day before the Tabūk Raid, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "Does it not please you that you are awarded the same reward as me and you gain the same booty that I gain?"

This narration is reported by al-Qalʿī.

33

Imam ʿAlī; the Prophet's brother

In a majority of the Prophetic traditions on Imam ʿAlī's brotherhood with the Holy Prophet, the Holy Prophet *(peace and blessings of Allah be upon him and his Household)* introduces Imam ʿAlī *(peace of Allah be upon him)* as his brother and minister. In this section I will not cite all these Prophetic traditions concerning Imam ʿAlī ibn Abī-Ṭālib being introduced by the Holy Prophet as his brother and minister; rather, I will mention only those related to the Imam's brotherhood with the Prophet—peace be upon both of them—while the other traditions will be mentioned in an independent section on Imam ʿAlī's being the minister of the Holy Prophet.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 299:

Through his chain of authority, al-Tirmidhī reports ʿAbdullāh ibn ʿUmar to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* brought into fraternal association each couple of Muslims, one from the fresh emigrants and the other from the inhabitants of al-Madīnah, ʿAlī came to him with teary eyes and said, "O Allah's Messenger, you have fraternized your companions with one another and left me!"

Answering him, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for you, you are my brother in this world and the Next World."

A similar narration is reported from Zayd ibn Awfā.

The compiler of this book comments: The same Prophetic tradition is cited in al-Ḥākim's *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 14) and al-Mannāwī's *Kunūz al-Ḥaqā'iq*, yet in a brief form, as follows: "ʿAlī is my brother in this world and in the Hereafter."

Sunan Ibn Mājah, page 12:

Through his chain of authority, Ibn Mājah reports ʿAbbād ibn ʿAbdullāh to have quoted Imam ʿAlī *(peace of Allah be upon him)* as saying, "I am the true servant of Allah and the brother of His Apostle; and I am the most veracious one. No one will claim that he has this rank after me but a liar. I had performed prayers for seven years before all other people did."

The compiler of this book comments: The same narration is reported by al-Ḥākim al-Nayshābūrī in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 111), Ibn Jarīr al-Ṭabarī in *Tārīkh al-Rusul wa'l-Mulūk* (vol. 2, page 56), al-Nassā'ī in *Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib* (pages 3 and 18) yet in a brief form, and al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 394) where he

adds, "Challenging ʿAlī, a man said, 'I am the most veracious man!' Immediately, he was afflicted by mental derangement. This narration is quoted by al-ʿAdanī."

Finally, Muḥibb al-Dīn al-Ṭabarī cites the narration in *al-Riyāḍ al-Naḍirah* (vol. 2, page 155) and comments, "This narration is reported by al-Qalʿī."

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 14:

Through his chain of authority, al-Ḥākim reports Ibn ʿUmar to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* brought into fraternal association each couple of his fellows, he established brotherhood between Abū-Bakr and ʿUmar, between Ṭalḥah and al-Zubayr, and between ʿUthmān ibn ʿAffān and ʿAbd al-Raḥmān ibn ʿAwf.

"O Allah's Apostle!" ʿAlī said. "You have established brotherhood between each couple of your companions except me. Who is my brother then?"

In reply, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to him, "O ʿAlī! Does it not please you to know that I am your brother?"

ʿAlī, said, "Yes, it does, O Allah's Apostle."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* added, "You are my brother in this world and in the Hereafter."

The compiler of this book comments: Muḥibb al-Dīn al-Ṭabarī cites the narration in *al-Riyāḍ al-Naḍirah* (vol. 2, page 176) and comments, "This narration is reported by al-Qalʿī."

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 126:

Through his chain of authority, al-Ḥākim reports Ibn ʿAbbās to have said: During the lifetime of the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, ʿAlī used to say, "Allah says, '*Muḥammad is no more than a messenger: many were the messengers that passed away before him. If he died or were slain, will you then turn back on your heels?*' No, by Allah! We will never turn back on our heels after Allah has guided us (to the truth). By Allah, if he dies or is slain, I will most surely fight for the sake of what he fought until I die. By Allah, I am verily his brother, legatee, uncle's son, and inheritor of his knowledge. Who should after all this be closer to him than I am?"

The compiler of this book comments: The same narration is reported by al-Nassā'ī in *Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib* (page 18), Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 2, page 226) adding, "This narration is reported by Aḥmad in *al-Manāqib*.", and al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 134), adding, "This narration is reported by al-Ṭabarānī through a chain of authority that is depended on in book of *Ṣaḥīḥ*."

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 159:

Through his chain of authority, al-Ḥākim reports Asmā' bint ʿUmays to have said: On the wedding of Fāṭimah the daughter of Allah's Apostle, I was present. The next morning, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came (to ʿAlī's house) and stood at the doorstep. To Ummu-Ayman, he said, "Call my brother for me!"

Ummu-Ayman said, "He is your brother and you married off your daughter to him!"

"Yes, it is so," the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered.

When ʿAlī came, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* splashed some water on his face and prayed to the Lord for him.

He then said to Ummu-Ayman, "Call Fāṭimah!"

When Ummu-Ayman did, Fāṭimah came stumbling out of shyness. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to her, "Calm down! I have given you in marriage to the one dearest to me of all my relatives…

The compiler of this book comments: Ibn Saʿd, too, quotes another narration about the marriage of Imam ʿAlī and Lady Fāṭimah, peace be upon them, in:

Al-Ṭabaqāt al-Kubrā, vol. 8, page 14:

A passage of the narration reads as follows: The next morning, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came to their house and knocked at the door. It was Ummu-Ayman who opened the door. So, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to her, "Is my brother here?"

Ummu-Ayman answered, "How can he be your brother after you have given your daughter in marriage to him?"

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered, "He is truly so."

… The Apostle of Allah said, "Fāṭimah, I have not failed when I gave you in marriage to the best of my relatives…"

On page 15, vol. 8 of the same book, Ibn Saʿd quotes a similar narration with very little difference in the order of words.

Citing another narration about the marriage of Imam ʿAlī and Lady Fāṭimah, peace be upon them, al-Muttaqī al-Hindī writes down in:

Kanz al-ʿUmmāl, vol. 7, page 113:

… The next morning, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came to ʿAlī's house and asked, "Is my brother here?"

Ummu-Ayman said in astonishment, "*Your brother!* Is he your brother and you gave your daughter in marriage to him?"

"Yes, he is," the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* answered.

As for al-Haythamī in:

Majma' al-Zawā'id, vol. 9, page 205:

He cites a narration about the marriage of Imam ʿAlī and Lady Fāṭimah, peace be upon them, in which he writes down: The next morning, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came and asked about ʿAlī, saying, "Is my brother here?"

Ummu-Ayman answered, "Do you call him your brother after you have given your daughter in marriage to him?"

This narration is reported by al-Ṭabarānī.

On page 209 of the same book, al-Haythamī cites another narration that reads: The next morning, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came and asked, "Is my brother here?"

Ummu-Ayman, a virtuous lady from Abyssinia and the mother of Usāmah ibn Zayd, said, "O Allah's Apostle! Is this one your brother and you gave your daughter in marriage to him?"

The Prophet, who had established brotherhood with ʿAlī when he brought into fraternity ties each couple of his companions, said, "That can surely be, Ummu-Ayman."

On page 210, al-Haythamī, quoting another narration on the same occasion, writes down: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to her, "Ummu-Ayman, please call my brother to come to me."

Ummu-Ayman said, "Is he your brother and you gave your daughter in marriage to him?"

As for al-Nassā'ī in:

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 32:

He reports another narration about the marriage of Imam ʿAlī and Lady Fāṭimah, peace be upon them, in which he writes down: The next morning, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* came (to ʿAlī's house) and knocked the door. When Ummu-Ayman opened the door, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked her, "Is my brother here?"

Surprised by this expression, Ummu-Ayman asked, "How can he be your brother after you have given your daughter in marriage to him?"

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, "He is really my brother."

Musnad Aḥmad, vol. 1, page 159:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Rabīʿah ibn Nājidh to have quoted Imam ʿAlī *(peace of Allah be upon him)* as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* assembled (*or* invited) the sons and descendants of ʿAbd al-Muṭṭalib among whom there were some persons who used to eat a whole grilled sheep and drink a whole tub of milk in one meal.

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had cooked for them a small quantity of food and each one of them ate his fill. Nevertheless, the food remained as it was, as if no hand had touched it.

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then served them with milk from which all of them drank their fill. Nevertheless, the drink remained as it was, as if no one had drunk from it.

After that, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* addressed them, saying, "O sons of ʿAbd al-Muṭṭalib, I have been entrusted with prophethood and I have been sent as Allah's messenger to you particularly, and to all people, generally. You have just seen this miraculous sign. Now, which one of you will pledge loyalty to me and be my brother and companion?"

As I noticed that none of them stood up (and accepted the Prophet's offer), I, although I was the youngest of all, stood up. The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered me to sit down.

Once more, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* repeated his proposal and none of them responded to him except me, but he ordered me to sit down.

In the third time, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* put his hand on my hand (as a sign of accepting my pledge of loyalty to him).

The compiler of this book comments: The same narration is quoted by al-Haythamī in *Majmaʿ al-Zawā'id*, vol. 8, page 302, where he comments, "The transmitters of this narrations are trustworthy."

As for Ibn Jarīr al-Ṭabarī, he cites the narration in *Tārīkh*, vol. 2, page 62. Yet, he adds: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "…and he will be my brother, companion, and heir…"

Muḥibb al-Dīn al-Ṭabarī, too, mentions the narration in *al-Riyāḍ al-Naḍirah* vol. 2, page 167 and adds, "This narration is mentioned by Aḥmad in *al-Manāqib*."

Citing it on page 18 of *Khaṣā'iṣ*, al-Nassā'ī adds: "The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "… Now, which one of you will pledge loyalty to me and be my brother, companion, and heir?"… (Imam ʿAlī said)

On this basis, I have inherited my cousin but my uncle has not."

Al-Muttaqī al-Hindī records the narration in *Kanz al-ʿUmmāl* vol. 6, page 408 and adds, "This narration is mentioned by Aḥmad ibn Ḥanbal, Ibn Jarīr, and al-Ḍiyā' al-Maqdisī."

On page 401 of the same book, al-Muttaqī adds that the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "… Now, which one of you will pledge loyalty to me and he will be my brother, companion, and your guardian after me?" I—ʿAlī—stretched my hand and said, "I pledge loyalty to you…"

This narration is mentioned by Ibn Mardawayh.

Musnad Aḥmad, vol. 1, page 230:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbdullāh ibn ʿAbbās to have said: After the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* had left Makkah (after undertaking the Ḥajj pilgrimage), ʿAlī followed him accompanying with him a daughter of Ḥamzah. Yet, ʿAlī, Jaʿfar and Zayd disputed about the custody of Ḥamzah's daughter.

ʿAlī said, "She is the daughter of my uncle and it was I who carried her out of Makkah."

Jaʿfar said, "She is the daughter of my uncle, too, and her mother's sister is my wife."

As for Zayd, he said, "She is the daughter of my brother." He said so because the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* had established brotherhood ties between Zayd and Ḥamzah.

Settling this dispute, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to Zayd, "You are my client and hers."

To ʿAlī, he said, "You are my brother and my companion."

To Jaʿfar, he said, "You resemble me in nature and in manners. Yet, the daughter should be with her aunt (i.e. her mother's sister)."

The compiler of this book comments: The same narration is cited, yet briefly, in al-Muttaqī al-Hindī's *Kanz al-ʿUmmāl*, vol. 6, page 391, where he adds, "This narration is quoted by Ibn al-Najjār."

Al-Ṭabaqāt al-Kubrā, vol. 8, page 114:

Through his chain of authority, Ibn Saʿd reports ʿAbdullāh ibn ʿAbbās to have said: ʿImārah, the daughter of Ḥamzah ibn ʿAbd al-Muṭṭalib and whose mother was Salmā bint ʿUmays, lived in Makkah and was left there. When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came, ʿAlī discussed her issue with him, saying, "Why should we leave the daughter of our uncle in the midst of polytheists?"

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* did not

prevent ʿAlī from taking ʿImārah out of Makkah. So, when ʿAlī did, Zayd ibn Ḥārithah, who was the legatee of Ḥamzah because the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* had held fraternity ties between Ḥamzah and Zayd, objected, saying, "I am the worthiest to be the custodian of this daughter of Ḥamzah, because she is the daughter of my brother."

When Jaʿfar ibn Abī-Ṭālib knew about this, he intruded and said, "A maternal aunt is a mother. So, I am the worthiest of having this daughter under my custody, because her mother's sister, Asmā' bint ʿUmays, is with me."

As for ʿAlī, he said, "I see you disputing about the daughter of my uncle. It was I who took her out from the polytheists and none of you is closer to her in family relationship than I am; therefore, I am the worthiest of having her under my custody."

Intervening in the dispute, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "I will judge among you. As for you, Zayd, you are the client of Allah and the client of His Apostle. As for you, ʿAlī, you are my brother and my companion. As for you, Jaʿfar, you have the most right to have this daughter under your custody, because her mother's sister is your wife. It is unlawful to marry a woman as a second wife after marrying her mother's sister or her father's sister."

Thus, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* judged that Jaʿfar should have ʿImārah under his custody.

The compiler of this book comments: Al-Muttaqī al-Hindī, in *Kanz al-ʿUmmāl*, vol. 3, page 124, writes down the same narration, yet with an addition. He then comments, "This narration is reported by Ibn ʿAsākir."

Al-Ṭabaqāt al-Kubrā, vol. 3, part 1, page 13:

Through his chain of authority, Ibn Saʿd reports Muḥammad ibn ʿUmar ibn ʿAlī to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came to al-Madīnah, he held fraternity ties between between one of the Emigrants and one of the Helpers. So, all fraternity ties were established before the Battle of Badr. The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took a covenant from each couple that they would be brothers in faith and in equality.

Then, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* held fraternity ties between ʿAlī ibn Abī-Ṭālib and himself.

The compiler of this book comments: On page 14, Ibn Saʿd writes down another narration that is reported from Muḥammad ibn ʿUmar ibn ʿAlī. This narration reads: When the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* held fraternity ties between each two of his companions, he put his hand on

ʿAlī's shoulder and said, "You are my brother. I inherit you and you inherit me." However, when the Qur'ānic verse of inheritances was revealed, this bond of mutual inheriting was cancelled.

Al-Durr al-Manthūr, Exegesis of Sūrah al-Anfāl, Verse 27:

Al-Suyūṭī writes down: Ibn Mardawayh reports ʿAbdullāh ibn ʿAbbās to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* established brotherhood ties between each two of his companions; one from the Emigrants and one from the Helpers, he held fraternity ties between Ḥamzah ibn ʿAbd al-Muṭṭalib and Zayd ibn Ḥārithah, ʿUmar ibn al-Khaṭṭāb and Muʿādh ibn ʿAfrā', al-Zubayr ibn al-ʿAwwām and ʿAbdullāh ibn Masʿūd, Abū-Bakr and Ṭalḥah ibn ʿUbaydullāh, and ʿAbd al-Raḥmān ibn ʿAwf and Saʿd ibn al-Rabīʿ. He then said to the rest of his companions, "Establish brotherhood with each other. As for me, my brother is this one," referring to ʿAlī ibn Abī-Ṭālib.

Al-Durr al-Manthūr, Exegesis of Sūrah Ṭā-Hā, Verse 25:

Al-Suyūṭī writes down: In *al-Ṭuyūriyyāt*, al-Salafī reports Abū-Jaʿfar Muḥammad ibn ʿAlī to have said, "When these Qur'ānic verses were revealed: '*(O my Lord) give me a minister from my family: Aaron, my brother. Add to my strength through him,*' [1] the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, who was standing on a mountain, prayed to his Lord, saying, 'O Allah, please add to my strength through my brother ʿAlī.'"

The Lord responded to him.

Kanz al-ʿUmmāl, vol. 6, page 394:

Al-Muttaqī al-Hindī writes down: ʿAlī *(peace of Allah be upon him)* is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* held fraternity ties between ʿUmar and Abū-Bakr, Ḥamzah ibn ʿAbd al-Muṭṭalib and Zayd ibn Ḥārithah, ʿAbdullāh ibn Masʿūd and al-Zubayr ibn al-ʿAwwām, ʿAbd al-Raḥmān ibn ʿAwf and Saʿd ibn Mālik, and between himself and me.

This narration is mentioned by al-Khalʿī in *al-Khalʿiyyāt*, al-Bayhaqī, al-ʿAqīlī, and Saʿīd ibn Manṣūr.

The compiler of this book comments: The same narration is mentioned by Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 1, page 17) who adds, "This narration is mentioned by al-Khalʿī."

[1] Sūrah Ṭā-Hā (no. 20), verses 28-31.

Kanz al-ʿUmmāl, vol. 6, page 400:
Al-Muttaqī al-Hindī writes down: Abū-Rāfiʿ is reported to have quoted Abū-Tumāmah as saying: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* held fraternity ties between the people, he held the like between himself and ʿAlī.

Ibn ʿAsākir has mentioned this.

The compiler of this book comments: The same narration can be found in al-Haythamī's *Majmaʿ al-Zawā'id*, vol. 9, page 112, where he mentions the name of the reporter as Abū-Umāmah instead of Abū-Tumāmah. He then adds, "This narration is reported by al-Ṭabarānī."

As for al-Mannāwī, he cites the same narration in *Fayḍ al-Qadīr*, vol. 4, page 355 and adds, "It is quoted in al-Ṭabarānī's *al-Muʿjam al-Awsaṭ* and al-Daylamī's."

Kanz al-ʿUmmāl, vol. 3, page 155:
Al-Muttaqī al-Hindī writes down: Zāfir is reported to have quoted a man on the authority of al-Ḥārith ibn Muḥammad on the authority of Abu'l-Ṭufayl ʿĀmir ibn Wāthilah who said: I was standing on the doorstep on that day of the Shūrā Committee (after the demise of ʿUmar ibn al-Khaṭṭāb) when the members disputed with one another. Among the voices that were raised, I heard ʿAlī saying, "The people swore allegiance to Abū-Bakr as their leader while, by Allah I swear, I had a greater right and I was worthier than he was in that matter (of the position of leadership). Nonetheless, I listened to him and obeyed lest the people would apostatize from Islam and fight against each other with swords. Then, the people swore allegiance to ʿUmar while, by Allah I swear, I had a better right and I was more entitled to this position than he was. Nonetheless, I listened to him and obeyed lest the people would apostatize from Islam and fight against each other with swords. Now, you want me to listen to and obey you as you are determined to swear allegiance to ʿUthmān? ʿUmar has included me with five persons while neither he nor they have recognized my superiority over them all in righteousness, considering all of us equal. By Allah I swear this: If I wanted, I would enumerate my virtues that neither the Arabs, nor the non-Arabs, nor the covenanters, nor the polytheists could ever refute even one of them. I adjure you all by Allah! Is there any one among you who was the brother of Allah's Apostle save me?"

They all answered, "No, by Allah."…

The compiler of this book comments: In this narration, Imam ʿAlī *(peace of Allah be upon him)* mentions a big number of his peculiarities and distinctive features, some of which I will mention in independent sections of this book.

Kanz al-ʿUmmāl, vol. 3, page 154:

Through his chain of authority, al-Muttaqī reports Abū-Dharr to have said: On the first day of the people's pledge of allegiance to ʿUthmān, the Emigrants and the Helpers met in the Mosque. ʿAlī ibn Abī-Ṭālib came there and delivered a speech, saying, "Indeed, the first thing to be said by all those who begin a speech, all those who speak, and all those who utter something is that they should praise Allah and commend Him as He should be praised and commended and should invoke His blessings upon the Prophet Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])* … I adjure you all by Allah, do you know that the Apostle of Allah said, 'When I was carried up to the seventh sky, pavilions of light and then screens of light were removed before me…' The Lord then revealed things to the Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* On his way back from there, a caller called at him from behind the screens, saying, 'O Muḥammad! The most excellent father is your father Abraham and the most excellent brother is your brother ʿAlī. Do you, O Emigrants and Helpers, know this for sure?" ʿAbd al-Raḥmān ibn ʿAwf, who was among these groups, said, "I heard this from the Apostle of Allah with these two ears of mine; otherwise, may these ears of mine be deafened!"

Kanz al-ʿUmmāl, vol. 6, page 122:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] When the Day of Resurrection comes, I will be called from the center of the Divine Throne, "Muḥammad! The most excellent father is your father Abraham and the most excellent brother is your brother ʿAlī."

This narration is reported from al-Rāfiʿī on the authority of ʿAlī.

Kanz al-ʿUmmāl, vol. 6, page 161:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] When I was carried up to the seventh sky, (the archangel) Gabriel said to me, "Move forward, Muḥammad! By Allah, none (except you) gained this honor at all—neither an archangel nor a prophet-apostle."

On my way back from there, a caller from behind a screen called at me, "The most excellent father is your father Abraham and the most excellent brother is your brother ʿAlī. So, command your people to regard him very well."

The compiler of this book comments: The same narration is also mentioned on page 423 of the same book.

Kanz al-ʿUmmāl, vol. 6, page 398:

Through a chain of authority, al-Muttaqī al-Hindī reports Jābir to have said: I heard ʿAlī *(peace of Allah be upon him)* reciting this poetic verse to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* who was listening to him:

I am the brother of the Divinely-Chosen Prophet.
There is no doubt about my lineage.
I was raised up with him, and his two grandsons are my sons.
My grandfather and the grandfather of Allah's Apostle is the same
Fāṭimah is my wife, and none can deny this.
I believed in him when all other people were engaged
In the murk of deviation, polytheism, and petulance;
All praise be to Allah and all thanks be for Him. He has no partner,
He is benevolent to His servants, and He is the ever-living without end.

Upon hearing these verses, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* smiled and said, "You have said the truth, ʿAlī."

Kanz al-ʿUmmāl, vol. 3, page 61:

Through a chain of authority, al-Muttaqī al-Hindī reports ʿAbdullāh ibn ʿUmar to have said: During his final pilgrimage, I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, while riding on his she-camel, strike ʿAlī's shoulder and say, "O Allah, please be the witness! O Allah, I have conveyed. This is my brother, the son of my uncle, my son-in-law, and the father of my sons. O Allah, overturn in Hellfire any one who incurs his hostility."

This narration is mentioned by Ibn al-Najjār.

The compiler of this book comments: Al-Muttaqī al-Hindī rewrites down the same narration in vol. 6, page 154, adding, "This narration is cited by al-Shīrāzī in *al-Alqāb* and Ibn al-Najjār who both report it through a chain of authority that ends with ʿAbdullāh ibn ʿUmar."

Al-Riyāḍ al-Naḍirah, vol. 1, page 13:

Muḥibb al-Dīn al-Ṭabarī writes down: Zayd ibn Abī-Awfā is reported to have said: I visited the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* in the Mosque and found him looking at the faces of the Companions and taking a muster of them. When he missed one of them, he would send someone to bring him there. When all of them assembled there, he delivered a speech, opening it with words of praise and commendation of Allah the Almighty. He then said, "I am going to hold a discourse with you; so, you should retain, understand, and convey it to the next generations. Verily, Allah the Almighty and All-majestic chose certain creatures over others. Hence, He said, '*Allah chooses messengers from angels and from men.*' Likewise, He chooses from people a group whom He allows Paradise. I am going to choose from you some people and I am going to hold fraternity ties between each two of you in the same way as Allah the Almighty and All-

majestic held fraternity ties between His angels… *The narration goes on to relate how the Holy Prophet (peace and blessings of Allah be upon him and his Household) established brotherhood between each pair of his companions.*

ʿAlī said, "Indeed, no breath was left in me and I felt my back breaking when I saw you doing with your companions what you did not do with me. If this was because of wrath that you bear towards me, then you have the right to blame me as you are always high-esteemed in my sight."

Answering him, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "I swear by Him, Who has sent me with the truth, I only left you because I wanted to hold fraternity ties between you and me. Besides, you are to me as Aaron was to Moses, except that no prophet will come after me. You are my brother and my inheritor."

"What do I inherit from you, O Allah's Apostle?" ʿAlī asked.

"You inherit from me what the past prophets left as inheritances," the Prophet answered.

"And what did the past prophets leave as inheritances?" ʿAlī further asked.

"They gave in heritage the Book of their Lord and the traditions of the[ir] prophet. You shall be with me in my palace in Paradise along with my daughter Fāṭimah," the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered.

He then recited this Qur'ānic verse: "*(They shall be) as brethren, on raised couches, face to face.*"

He then added, "Those who love each other for the sake of Allah will look at each other."

Al-Muttaqī al-Hindī comments: This narration is mentioned by al-Ḥāfiẓ Abu'l-Qāsim al-Dimashqī in *al-Arbaʿīn al-Ṭiwāl*. *Imām* Aḥmad ibn Ḥanbal, in his book *Manāqib ʿAlī Ibn Abī-Ṭālib*, cites the narration yet in a brief form.

The compiler of this book comments: This narration is also cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 5, page 40), adding, "This narration is mentioned by a big group of master scholars, such as al-Baghawī in *al-Muʿjam*, al-Ṭabarānī, in *al-Muʿjam*, al-Bāwardī in *al-Maʿrifah*, and Ibn ʿAdī."

Al-Suyūṭī, in *al-Durr al-Manthūr*, *Exegesis of Sūrah al-Ḥajj, Verse 75*, comments, "This narration is also mentioned by Ibn Qāniʿ and Ibn ʿAsākir."

On page 40 of volume 5 of *Kanz al-ʿUmmāl*, al-Muttaqī al-Hindī cites the same narration again, but in a brief form, adding, "The narration is this form is quoted by Aḥmad ibn Ḥanbal in *Manāqib ʿAlī* and Ibn ʿAsākir.

As for Muḥibb al-Dīn al-Ṭabarī, he re-cites the same narration in *al-Riyāḍ al-Naḍirah*, vol. 2, page 209, yet in a very brief form: Zayd ibn Abī-Awfā is reported to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "You shall be with me in my mansion in Paradise with my daughter Fāṭimah. You are my brother and my comrade."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then recited this Qur'ānic verse: "*(They shall be) as brethren, on raised couches, face to face.*"

This narration is reported by Aḥmad ibn *Manāqib ʿAlī*.

Al-Riyāḍ al-Naḍirah, vol. 1, page 15:

Muḥibb al-Dīn al-Ṭabarī writes down: Mentioning the story of the establishment of brotherhood between the Muhājirūn and the Anṣār, Ibn Isḥāq states: We have been informed that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* ordered his followers to associate with one another as brothers, saying, "Each two of you may now associate with each other as brothers-in-faith."

He then took ʿAlī *(peace of Allah be upon him)* by the arm and declared, "This one is my brother."

Since then, the Apostle of Allah and ʿAlī became brothers. Likewise, Ḥamzah ibn ʿAbd al-Muṭṭalib and Zayd ibn Ḥārithah the former client of Allah's Apostle became brothers. So did Jaʿfar ibn Abī-Ṭālib and Muʿādh ibn Jabal of the Banū-Salamah clan… etc. (Ibn Isḥāq then mentions all of the Prophet's companions who fraternized with each other.)

Al-Riyāḍ al-Naḍirah, vol. 1, page 17:

Muḥibb al-Dīn al-Ṭabarī quotes Abū-ʿAmr ibn ʿAbd al-Barr to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, once, held fraternity ties between the Muhājirūn and, once again, held the same between one from the Muhājirūn and another from the Anṣār. Each time, he said to ʿAlī, "You are my brother in this world and in the Hereafter." Thus, he established brotherhood between ʿAlī and himself.

Al-Riyāḍ al-Naḍirah, vol. 2, page 168:

Muḥibb al-Dīn al-Ṭabarī writes down: ʿUmar ibn ʿAbdullāh is reported to have quoted his father, on the authority of his father, who said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* established brotherhood between each couple of his companions, he left ʿAlī without defining anyone as his brother. ʿAlī thus complained, "O Allah's Apostle, you have brought into fraternity ties all of your followers but left me alone."

"Why do you think I have left you?" the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked. "I only left you for myself. You are my brother and I

am your brother. If anyone mentions you (with any word, be it a word of praise or a word of dispraise), you should answer thus: 'I am the servant of Allah and the brother of His Apostle. No one can claim this after me but a liar.'"

This narration is mentioned by Aḥmad ibn Ḥanbal in *Manāqib ʿAlī*.

The compiler of this book comments: The same is quoted by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl*, vol. 6, page 153, adding that the narration is quoted from Ibn ʿAdī's *al-Kāmil*, and on page 399 of the same volume, yet with difference in form, adding: This form of the narration is reported by Abū-Ya ʿlā.

Al-Riyāḍ al-Naḍirah, vol. 2, page 201:

Muḥibb al-Dīn al-Ṭabarī writes down: Makhdūj ibn Zayd al-Hudhalī is reported to have quoted the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* as saying to ʿAlī, "Have you, ʿAlī, not known that I shall be the first person to be called on the Day of Resurrection? You will raise the *Liwā' al-Ḥamd* (Banner of Praise) and walk with al-Ḥasan on your right and al-Ḥusayn on your left. You will proceed until you stop between Abraham and me under the shadow of the Divine Throne. You will be then dressed in a Paradisiacal garment and a caller will call out from beneath the Divine Throne, 'The most excellent father is your father Abraham and the most excellent brother is your brother ʿAlī.' Have these good tidings, ʿAlī: You will be given a Paradisiacal dress when I will be given one, you will be called when I will be called, and you will be endowed with Divine gifts when I will be endowed with the same."

This narration is reported by Aḥmad ibn Ḥanbal in *Manāqib ʿAlī*.

Dhakhā'ir al-ʿUqbā, page 92:

Muḥibb al-Dīn al-Ṭabarī writes down: Anas ibn Mālik is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came to the minbar and delivered a long speech. He then asked, "Where is ʿAlī ibn Abī-Ṭālib?"

ʿAlī jumped up and said, "Here I am, O Allah's Apostle!"

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* embraced him, kissed him between his eyes, and declared with the loudest tone of his voice, "O groups of Muslims! This is my brother, the son of my uncle, and my son-in-law. He is verily my flesh, blood, and hair (*or* skin). He is the father of my two grandsons, al-Ḥasan and al-Ḥusayn, the chiefs of the youths of Paradise…"

Usd al-Ghābah, vol. 3, page 317:
Through a full chain of authority, Ibn al-Athīr reports ʿAbd al-Raḥmān ibn ʿUwaym ibn Sāʿidah al-Anṣārī, who met the Holy Prophet and kissed his hand, as saying: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to us, "Each two of you may associate with one another as brothers for the sake of Allah," he took ʿAlī by the arm and declared, "This one is my brother."

Al-Istīʿāb, vol. 2, page 460:
Through his chain of authority, Ibn ʿAbd al-Barr reports Abu'l-Ṭufayl as saying: When ʿUmar was in the throes of death, he commissioned that the next leader should be chosen by consultation and this consultation would be restricted to six persons; namely, ʿAlī, ʿUthmān, Ṭalḥah, al-Zubayr, ʿAbd al-Raḥmān ibn ʿAwf, and Saʿd.

ʿAlī said to the others, "I adjure you by Allah! Is there any one amongst you whom the Apostle of Allah took as brother when he established brotherhood ties between each couple of his followers except me?"

They all said, "No, we swear it by Allah."

Through many ways of narration, it has been related to me that ʿAlī used to say, "I am the servant of Allah and the brother of Allah's Apostle. No one else claims so but a liar."

Ḥilyat al-Awliyā', vol. 7, page 256:
Through his chain of authority, Abū-Naʿīm reports Jābir to have quoted the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying: Two thousand years before the creation of the heavens and the earth, this inscription was carved on the gate of Paradise: There is no god but Allah. Muḥammad is Allah's Apostle. ʿAlī is the brother of Allah's Apostle.

The compiler of this book comments: The same is quoted by al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād* (vol. 7, page 387). Al-Muttaqī al-Hindī, too, cites the same Prophetic tradition in *Kanz al-ʿUmmāl*, vol. 6, page 159 where he quotes it from al-Khaṭīb's *al-Muttafaq wa'l-Muftaraq* and from Ibn al-Jawzī. On page 398, he cites the same narration but says that he quotes it from Ibn ʿAsākir.

Quoting it from al-Ṭabarānī's *al-Muʿjam al-Awsaṭ*, al-Mannāwī, too, cites the same narration in *Fayḍ al-Qadīr* (vol. 4, page 355).

Quoting it from Aḥmad ibn Ḥanbal's *Manāqib ʿAlī*, Muḥibb al-Dīn al-Ṭabarī mentions the narration in *al-Riyāḍ al-Naḍirah*, vol. 2, page 169.

Tārīkh Baghdād, vol. 12, page 268:
Through his chain of authority, al-Khaṭīb al-Baghdādī reports Muḥammad ibn ʿAlī ibn al-Ḥusayn on the authority of his father who quoted ʿAlī as

saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to me, "ʿAlī, you are my brother, my companion, and my comrade in Paradise."

The compiler of this book comments: The same is quoted by Ibn ʿAbd al-Barr in *al-Istīʿāb*, vol. 2, page 460, on the authority of ʿAbdullāh ibn ʿAbbās.

Al-Ṣawāʿiq al-Muḥriqah, page 74:

Ibn Ḥajar writes down: Al-Daylamī records a narration which he reports from ʿĀ'ishah who said: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "The best of my brothers is ʿAlī and the best of my uncles is Ḥamzah. To mention ʿAlī is a devotional act."

The compiler of this book comments: Mentioning this narration with the original text (not commentary) of *Fayḍ al-Qadīr* (vol. 3, page 482), al-Mannāwī comments, "This narration is mentioned by al-Daylamī in *al-Firdaws*, who reports it from ʿĀbis ibn Rabīʿah."

As for al-Muttaqī al-Hindī, he quotes the narration in *Kanz al-ʿUmmāl* (vol. 6, page 152), adding: "This narration is quoted from *al-Firdaws* where it is reported from ʿĀ'ishah."

In *al-Iṣābah fi Tamyīz al-ṢAḥābah* (vol. 4, part 1, page 2), Ibn Ḥajar cites the same narration.

Al-Ṣawāʿiq al-Muḥriqah, page 75:

Ibn Ḥajar writes down: In *Manāqib ʿAlī*, Aḥmad ibn Ḥanbal reports ʿAlī to have said: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* followed me and found me lying down in an orchard. He tapped me with his foot and said, "Stand up! By Allah, I will please you. You are my brother and the father of my sons. So, fight for my traditions. Whoever dies keeping his pledge to me, will be in the treasure of Paradise; whoever dies keeping his pledge to you, will have fulfilled his vow; and whoever dies bearing love for you after your death, Allah will seal his end result with security and faith with every sunrise and sunset."

Kunūz al-Ḥaqā'iq, page 27:

Al-Mannāwī writes down: "Are you not pleased that you are my brother and I am your brother?" The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī. This is quoted from al-Ṭabarānī.

The compiler of this book comments: The same Prophetic tradition is cited in al-Haythamī's *Majmaʿ al-Zawā'id*, vol. 9, page 131.

Majmaʿ al-Zawā'id, vol. 9, page 121:

Al-Haythamī writes down: ʿAlī is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came after me and found me sleeping on the bank of a stream. He said to me, "Wake up! I will not blame

those who call you father of dust."

When he noticed that his word had upset me, he said to me, "By Allah, I will surely please you. You are my brother and the father of my sons. You will fight in defense of my traditions and you will absolve yourself from any liability concerning me. Whoever dies keeping his pledge to me, will be in the treasure of Allah; whoever dies keeping his pledge to you, will have fulfilled his vow; and whoever dies bearing love for you after your death, Allah will seal his acts with security and faith with every sunrise and sunset. However, whoever dies bearing hatred towards you, will die the death of the infidel who did not accept Islam, and interrogated for the deeds done as a Muslim."

This narration is reported by Abū-Yaʿlā.

The compiler of this book comments: This narration is quoted by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 404) where he comments: Al-Būṣīrī says, "The transmitters mentioned in this Prophetic tradition's chain of authority are all trustworthy."

On page 155 of vol. 6 of the same book, al-Muttaqī adds the following to the aforesaid narration: … The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "May I please you, ʿAlī? You are my brother and my minister. You will settle my debts, fulfill my promises, and absolve me from all liabilities."

The narration in this form is cited by al-Ṭabarānī who quotes it from ʿAbdullāh ibn ʿUmar.

In *Kifāyat al-Ṭālib* (page 34), al-Shanqīṭī cites the same narration and comments: It is quoted by Aḥmad ibn Ḥanbal in *Manāqib ʿAlī*.

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 8, part 1, page 183, Biography of Laylā al-Ghifāriyyah:

Ibn Ḥajar writes down: Ibn Mindah reports ʿAlī ibn Hāshim ibn al-Burayd to have said that Laylā al-Ghifāriyyah said: I participated in the military campaigns of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, treating the wounded and looking after the ill.

When ʿAlī *(peace of Allah be upon him)* went to al-Baṣrah (to face the mutineers during the Battle of the Camel), I went out with him. When I saw ʿĀ'ishah, I came to her and asked, "Have you ever heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* recounting any virtue about ʿAlī?"

She answered, "Yes, I have. One day, ʿAlī, putting on an old garment, visited the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* who was with me and sat between us. I said, 'Have you not found any more spacious place than this to sit?' The Holy Prophet *(peace and blessings of Allah be upon him*

[and upon his Household]) answered me, saying, ‘ʿĀ'ishah! Leave my brother to me. He was verily the first of all people to embrace Islam, he will be the last of them all to see me, and he will be the first of them all to meet me on the Day of Resurrection.’”

34

Imam ʿAlī is the Holy Prophet's Minister

Al-Ṭabaqāt al-Kubrā, vol. 1, part 1, page 124:

Through his chain of authority, Ibn Saʿd reports Imam ʿAlī *(peace of Allah be upon him)* to have said: When he was in Makkah, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked Khadījah to cook some food. He then asked me, "You may now invite the sons and descendants of ʿAbd al-Muṭṭalib for a meal."

Carrying out his order, I invited forty people from the sons and descendants of ʿAbd al-Muṭṭalib.

When they assembled at the Holy Prophet's house, he asked me to bring the food. I brought them porridge that each one of them used to eat the like of it entirely in one meal. Yet, they all ate to their fill from it until they themselves stopped eating.

When they did, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered me to serve them with a drink (of milk). I thus brought a vessel that each one of them used to drink the like of it entirely in one meal. Yet, they all drank from it quenching their thirst.

Upon seeing this, Abū-Lahab said to them, "Muḥammad has bewitched you!" Immediately, they all left.

A few days after that, a similar meal was cooked and the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* ordered me to invite the same people. When they came, he served them with the same food and same drink.

When they finished, he said to them, "Which one of you will help me carry this on and respond to me, and be my brother and be awarded Paradise?"

Although I was the youngest amongst them, I said, "I do, O Allah's Apostle!"

So, they all refused to respond to the Prophet *(peace and blessings of Allah be upon him [and upon his Household]).* They then said to my father, "Abū-Ṭālib! Do you not see your son?"

He answered, "Leave him! He will never fail to support his cousin."

Kanz al-ʿUmmāl, vol. 6, page 397:

Al-Muttaqī al-Hindī writes down: When the Qur'ānic verse: '*And warn your nearest relations*,'[1] was revealed, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sent for me and said, 'O ʿAlī, Allah the Almighty has ordered me to warn my nearest relatives, but I was depressed since I had realized that they would answer me insultingly whenever I would call them for this matter. Hence, I tried to evade it until the archangel Gabriel came and threatened my Lord's chastisement if I did not carry it out. Now, I ask you to prepare some food in which you should cook a leg of a sheep and prepare a skin-bag of milk. Then, you should invite the sons and descendants of ʿAbd al-Muṭṭalib so that I will speak to them and convey this message.'

I carried out the Prophet's orders completely and invited the sons and descendants of ʿAbd al-Muṭṭalib, who were about forty men. Abū-Ṭālib, Ḥamzah, al-ʿAbbās, and Abū-Lahab were also invited. As they all were present, the Prophet asked me to serve them with the food that I had prepared. With his teeth, he incised that piece of meat, threw its parts on the edges of that trencher, and said, 'Here you are, in the Name of Allah.' They all ate to excess. By Allah I swear, each one ate as much as I had cooked for all of them. Then, the Prophet asked me to serve them with that milk. They all drank from that skin. I swear by Allah, each one drank a full skin-bag of milk. As soon as the Prophet tried to speak, Abū-Lahab interrupted and said, 'See how your man has cast a spell on you.' Therefore, they left before he could speak to them.

The next day, the Prophet said to me, 'You saw how that man interrupted me. Today, you should prepare food as you did yesterday and invite them again.' I did the same and invited them, and they came, ate and drank.

The Prophet then spoke, 'O sons of ʿAbd al-Muṭṭalib! By Allah, I do not know an Arab man who can bring to his people a message better than what I am bringing to you. I am conveying to you the welfare of this world as well as the Hereafter. Almighty Allah has ordered me to invite you to this matter. Who will support me in this affair and be my brother, successor, and next-in-line amongst you?'

I was the youngest among them when I shouted, 'O Messenger of Allah, I will be your supporter in this affair.'

Hence, the Prophet put his arm round my neck and said, 'This is truly my brother, successor, and next-in-line amongst you. So, you must listen to and obey him.'

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[1] Sūrah al-Shuʿarā' (no. 26), verse 214

But they began to laugh at me, left the place, and said to my father, 'He has ordered you to listen to and obey your son!'

Al-Muttaqī comments: This narration is mentioned by Ibn Isḥāq, Ibn Jarīr, Ibn Abī-Ḥātim, Ibn Mardawayh, Abū-Naʿīm, and al-Bayhaqī in *Dalā'il*.

The compiler of this book comments: With a very little difference in the form of some sentences, I found this narration in Ibn Jarīr al-Ṭabarī's *Tārīkh al-Rusul wa'l-Mulūk* (vol. 2, page 62) as same as it is mentioned by al-Muttaqī al-Hindī.

Kanz al-ʿUmmāl, vol. 6, page 392:

Al-Muttaqī al-Hindī writes down: ʿAlī is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "O children of ʿAbd al-Muṭṭalib! I have brought to you the best of this world and prosperity of the Hereafter. Allah has ordered me to invite you to it. Now, which one of you will help me carry on this mission on the condition that he will be my brother, trustee, and successor amongst you?"

They all refrained from responding to him. So, I said, "O Allah's Prophet! I will be your aider in this mission."

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* put his arm around my neck and said, "This is my brother, trustee, and successor amongst you. You should listen to and obey him."

This narration is recorded by Ibn Jarīr.

Kanz al-ʿUmmāl, vol. 6, page 155:

… [The Holy Prophet *(peace and blessings of Allah be upon him and his Household)* said to Imam ʿAlī *(peace of Allah be upon him)*:] May I please you, ʿAlī? You are my brother and my minister. You will settle my debts, fulfill my pledges, and absolve me from liabilities. So, whoever loves you during my lifetime, will have fulfilled his vows; whoever loves you during your lifetime, Allah will seal his deeds with security and faith; whoever loves you after, although has not seen you, Allah will seal his life with security and faith and will grant him immunity against the horrors on the Horror Day; but whoever dies bearing hatred towards you, O ʿAlī, will die the death of the infidel who did not accept Islam and Allah will interrogate him for the deeds he has done in Islam."

This Prophetic tradition is recorded by al-Ṭabarānī who reports it from ʿAbdullāh ibn ʿUmar.

Al-Iṣābah fī Tamyīz al-ṢAḥābah, vol. 1, part 4, page 217:

Ibn al-Athīr writes down: In *al-Mu'talaf*, al-Khaṭīb cites a narration that he reports on the authority of al-Qāsim ibn Khalīfah in this way: Abū-Yaḥyā al-Taymī related to us on the authority of Ismāʿīl ibn Ibrāhīm on the authority of Muṭayyan ibn Khālid on the authority of Anas ibn Mālik who said:

Whenever we wanted to ask the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* about anything, we would commission ʿAlī, Salmān, or Thābit ibn Muʿādh to do so, because these three were the darest of his companions to ask him. When Sūrah al-Naṣr (no. 110) was revealed… (Anas ibn Mālik then goes on mentioning a Prophetic tradition on the virtues and excellences of Imam ʿAlī) The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "He (i.e. ʿAlī) is my brother, my minister, my representative among my family members, and the best of all those who I leave behind me."

Al-Riyāḍ al-Naḍirah, vol. 2, page 163:

Muḥibb al-Dīn al-Ṭabarī writes down: Asmā' bint ʿUmays is reported to have said: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* pray to the Lord, saying, "O Allah. I repeat the words of my brother (Prophet) Moses: O Allah, please give me a minister from my family members; my brother ʿAlī, so that You may strengthen my back with him and associate him with me in my affair that we may celebrate Your praise without stint and remember You frequently. You are He that always extols us."

This narration is mentioned by Aḥmad ibn Ḥanbal in *Manāqib ʿAlī*.

Al-Durr al-Manthūr, Exegesis of Sūrah Ṭā-Hā, Verse 25:

Al-Suyūṭī writes down: In *al-Ṭuyūriyyāt*, al-Salafī reports Abū-Jaʿfar Muḥammad ibn ʿAlī to have said, "When these Qur'ānic verses were revealed: '*(O my Lord) give me a minister from my family: Aaron, my brother. Add to my strength through him,*' the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, who was standing on a mountain, prayed to his Lord, saying, 'O Allah, please add to my strength through my brother ʿAlī.' The Lord responded to him."

The compiler of this book comments: The phrase, '*add to my strength through my brother ʿAlī*,' means: strengthen me through my brother ʿAlī.

Nūr al-Abṣār, page 70; Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Mā'idah, Verse 55:

… One day, I followed the Messenger of Allah *(peace and blessings of Allah be upon him [and upon his Household])* in a congregational Midday Prayer. When we finished, a beggar begged in the mosque, but nobody gave him anything. He therefore raised his hands toward the sky and said, "O Allah, bear witness to me that I have begged in the mosque of Your Apostle, Muḥammad *(peace and blessings of Allah be upon him [and upon his Household])*, but nobody gave me anything."

Meanwhile, ʿAlī, who was in a state of ritual genuflection in a prayer, pointed to a ring he was wearing in the little finger of his right hand. The

beggar advanced toward ʿAlī and took the ring while the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was watching the scene.

Upon seeing this situation, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* supplicated to the Lord, saying, "O Allah, my brother (Prophet) Moses prayed to You, saying, 'O my Lord! Expand my breast for me, make my affair easy to me, loose the knot from my tongue that they may understand my word, and give to me an aide from my family: Aaron, my brother. Strengthen my back by him and associate him (with me) in my affair.' So, You responded to him, saying in a clear-cut verse of the Qur'ān: 'We will strengthen your arm with your brother and We will give you both an authority.' O Allah, as for me, Muḥammad, Your prophet and Your choicest one, I beseech You to expand my breast for me, make my affair easy for me, and give me an aide from my family: 'Alī. Strengthen my back with him."

As soon as the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* finished his prayer, the archangel Gabriel descended to him and said, "O Muḥammad, read this: "*Only Allah is your guardian-master and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow*."

In his book of *Tafsīr*, Abū-Isḥāq Aḥmad al-Thaʿlabī quotes this narration.

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The Holy Prophet said, "ʿAlī is part of me and I am part of him."

Ṣaḥīḥ al-Bukhārī, Book: Peacemaking, Chapter: The Holy Prophet's Writing of Treaties: [1]

Through his chain of authority, al-Bukhārī reports al-Barā' ibn ʿĀzib to have said: In the month of Dhu'l-Qaʿdah, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* went on a journey to perform ʿumrah (i.e. minor Ḥajj), but the people of Makkah prevented him from entering their city. Then, the two parties reached an agreement owing to which the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* pledged not to reside in Makkah for more than three days. The form of this agreement was written in this way: This is to certify that Muḥammad the Apostle of Allah … Yet, the other party; i.e. the polytheists of Makkah objected to this form and said, "If we know for sure that you are an apostle of Allah, we would not prevent you from entering the city; so, you should write down 'Muḥammad ibn ʿAbdullāh' instead of 'Muḥammad the Apostle of Allah.'"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* declared, "I am the Apostle of Allah and I am Muḥammad ibn ʿAbdullāh."

He thus ordered ʿAlī *(peace of Allah be upon him)* to delete the statement: the Apostle of Allah.

"No, by Allah," ʿAlī objected, "I will never delete your being the Apostle of Allah."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* took the document and wrote down, "This is to certify that Muḥammad ibn ʿAbdullāh agrees to enter the city of Makkah while keeping his sword sheathed, not to allow any of the citizens who accept and follow him accompany him when he leaves the city, and not to prevent any of his fellows from staying in Makkah if he wants to."

Having signed that document, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* entered the city of Makkah. When the period of conciliation terminated, the polytheists of Makkah came to ʿAlī *(peace of Allah be upon him)* and said, "Tell your acquaintance to leave the city, because the period agreed upon has terminated."

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[1] *Kitāb al-ṣulḥ, bāb kayfa yaktubu…*

Thus, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* left Makkah, but a daughter of Ḥamzah, the Prophet's uncle, followed them and shouted, "O uncle! O uncle!"

Upon hearing her cries, ʿAlī *(peace of Allah be upon him)* caught her hand and took her with him, saying to his wife Fāṭimah *(peace of Allah be upon her)*, "Take care of this daughter of your uncle." So, Fāṭimah did.

Then, ʿAlī, Zayd, and Jaʿfar disputed about the custody of Ḥamzah's daughter. As pretext, ʿAlī said, "I am the worthiest of having her under my custody, because she is the daughter of my uncle."

Jaʿfar said, "She is the daughter of my uncle, too, and her mother's sister is my wife."

Zayd said, "She is the daughter of my brother (and I am the worthiest of having her under my custody)."

Solving this dispute, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* intruded and judged that the daughter should be under the custody of her maternal aunt, Jaʿfar's wife, saying, "One's maternal aunt is the same as one's mother."

To ʿAlī, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "You are part of me and I am part of you."

To Jaʿfar, he said, "You resemble me in physique and manners."

To Zayd, he said, "You are our brother and our client."

The compiler of this book comments: With this very chain of authority and form, al-Bukhārī re-cites this narration in *Ṣaḥīḥ al-Bukhārī*, *Book: Genesis of Creation, Chapter: The Made-Up Pilgrimage*.[1]

The same narration is also cited in *Sunan al-Bayhaqī* (vol. 8, page 5) where the author quotes it from al-Barā' ibn ʿĀzib, al-Nassā'ī's *Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib* (page 51) who quotes it from al-Barā', too, Aḥmad ibn Ḥanbal's *Musnad* (vol. 1, page 98) where the narration is reported from Hānī ibn Hānī on the authority of Imam ʿAlī *(peace of Allah be upon him)*, yet with little difference in the text of the narration, al-Ḥākim al-Nayshābūrī's *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 120) who reports it from Hānī ibn Hānī, al-Ṭaḥḥāwī's *Mushkil al-Āthār* (vol. 4, page 173) where the narration is reported from Hānī ibn Hubayrah on the authority of Imam ʿAlī *(peace of Allah be upon him)*, and al-Khaṭīb al-Baghdādī's *Tārīkh Baghdād* (vol. 4, page 140) who reports it from Hānī ibn Hubayrah, too, on the authority of Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*.

[1] *Kitāb bid' al-khalq, bāb ʿumrat al-qaḍā'*

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 297:

Through his chain of authority, al-Tirmidhī reports ʿImrān ibn Ḥuṣayn to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sent an army on a military expedition and appointed ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* as the commander. In this expedition, ʿAlī took from the spoils of war a bondmaid for himself, but this behavior was disapproved by some people. So, four of the Companions agreed with each other that they would complain to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* about ʿAlī's behavior once they meet him. It was customary for the Muslim expeditions to visit the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* once they returned home from any journey before they returned to their quarters and dwellings. Hence, when the expedition returned home, they visited the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* to greet him. Meanwhile, one of these four persons stood up and said, "O Allah's Apostle! Do you know that ʿAlī ibn Abī-Ṭālib did such and such…"

Yet, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* did not listen to the man's complaint. So, another person complained about ʿAlī. Once more, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* did not pay any attention to his complaint. Then, the third and the fourth men said the same thing.

While rage was clearly seen on his face, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came towards these four men and said, "What do you want from ʿAlī? What do you want from ʿAlī? Verily, ʿAlī is part of me and I am part of him. He is the guardian-leader of each and every believer after me."

The compiler of this book comments: In *Musnad* (vol. 4, page 437), Aḥmad ibn Ḥanbal records the same narration and so do al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (vol. 3, page 110), Abū-Dāwūd al-Ṭayālisī in *Musnad* (vol. 3, page 111), Abū-Naʿīm in *Ḥilyat al-Awliyā'* (vol. 6, page 294), al-Muttaqī in *Kanz al-ʿUmmāl* (vol. 6, page 399 and page 154) where he reports it from Ibn Jarīr who, on the word of al-Muttaqī, has decided this narration as authentic, and from Ibn Abī-Shaybah through two brief chains of authority, and al-Nassā'ī in *Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib* (page 23).

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 299:

Through his chain of authority, al-Tirmidhī reports al-Barā' ibn ʿĀzib to have said that the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī ibn Abī-Ṭālib, "You are part of me and I am part of you."

The compiler of this book comments: The same narration is reported on page 19 of al-Nassā'ī's *Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib*.

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 299:
Through his chain of authority, al-Tirmidhī reports Ḥabashī ibn Junādah to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "ʿAlī is part of me and I am part of him. None should convey my mission except me or ʿAlī."

The compiler of this book comments: The same Prophetic tradition is mentioned in *Sunan Ibn Mājah* (page 12) and *Musnad Aḥmad ibn Ḥanbal* in vol. 4, through five chains of authority, two of which are mentioned on page 154 while the rest on page 165. It is also reported by al-Nassā'ī in *Khaṣā'iṣ ʿAlī* through two chains of authority, one of which is mentioned on page 19 while the other on page 20. As for Muḥibb al-Dīn al-Ṭabarī, he also cites the same narration in *al-Riyāḍ al-Naḍirah* (vol. 2, page 174), adding, "This narration is also recorded by al-Ḥāfiẓ al-Salafī."

Musnad Aḥmad, vol. 1, page 108:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Hānī ibn Hānī to have quoted ʿAlī *(peace of Allah be upon him)* as saying: Jaʿfar, Zayd, and I came to the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, who said to Zayd, "You are my client." This word made Zayd feel shy.

He then said to Jaʿfar, "You resemble me in physique and manners." This word made Jaʿfar feel shy, too.

He then said to me, "You are part of me and I am part of you." This word made me feel shy, just like Zayd and Jaʿfar.

The compiler of this book comments: The same narration is quoted by al-Bayhaqī in *Sunan* (vol. 10, page 226) and al-Nassā'ī in *Khaṣā'iṣ* (page 51), yet with little difference in the text.

Musnad Aḥmad, vol. 5, page 356:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Buraydah to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sent ʿAlī as the commander of a campaign to Yemen and sent Khālid ibn al-Walīd as the commander of another battalion that headed for the mountain. He then ordered, "If the two troops meet together, ʿAlī must be the commander-in-chief; but if they part from one another, each one should be the commander of his troop."

In Yemen, we faced the Banū-Zayd army in a fight and the Muslims defeated the polytheists. We slew their warriors and captured the others. ʿAlī took a bondmaid out of the spoils of war for himself. Khālid ibn al-Walīd and I (i.e. Buraydah) wrote a letter to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* informing him of what ʿAlī did.

When I came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his*

Household]), I handed that letter over to him and it was read before him. Immediately, I noticed rage on the face of Allah's Apostle; therefore, I said, "O Allah's Apostle! This is the place of one who seeks refuge with you against your rage. You sent me under the command of a man and ordered me to obey him; so, I did."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Never backbite against ʿAlī, for he is part of me and I am part of him. He is also your guardian-leader after me. And, again, he is part of me and I am part of him and he is your guardian-leader after me."

The compiler of this book comments: Citing this narration in *Majmaʿ al-Zawā'id* (vol. 9, page 127), al-Haythamī adds, "This narration is reported by Aḥmad and al-Bazzār, yet in a brief form."

With a little different in some phrases of the text, al-Nassā'ī reports the same narration on page 23 of *Khaṣā'iṣ* as follows: Khālid ibn al-Walīd wrote down what ʿAlī did in a letter and sent it to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. He also ordered me to malign ʿAlī before the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. So, I handed the letter over to him and spoke ill of ʿAlī. Immediately, the color of the Prophet's face changed and he said, "Buraydah! Never try to make me hate ʿAlī, for ʿAlī is part of me and I am part of him and he is your guardian-leader after me."

Al-Haythamī, once more, cites the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 128), yet in this form: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came out enraged and said, "What is the matter with some people who are speaking ill of ʿAlī? Whoever speaks ill of ʿAlī has spoken ill of me. Whoever dissociates himself from ʿAlī has dissociated himself from me. Verily, ʿAlī is part of me and I am part of him. He was created from the same clay from which I was created, and I was created from the same clay from which Abraham was created. Yet, I am more preferred than Abraham… Buraydah! You should have known that ʿAlī's share (from the spoils of war) was even more than that bondmaid. He is your guardian-leader after me."

Buraydah said, "O Allah's Apostle! I beseech you in the name of my companionship with you to stretch your hand so that I will renew my pledge of allegiance to you as a Muslim."

I insisted on that earnestly and I did not leave the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* until I had renewed my pledge of allegiance with him as a Muslim.

This narration, al-Haythamī comments, is recorded by al-Ṭabarānī in *al-*

Muʿjam al-Awsaṭ.

In a brief form, al-Muttaqī al-Hindī quotes this narration in *Kanz al-ʿUmmāl* (vol. 6, page 154), adding, "This narration is recorded by Ibn Abī-Shaybah who reports it from ʿAbdullāh ibn Buraydah on the authority of his father."

Musnad Aḥmad, vol. 1, page 330:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAmr ibn Maymūn as saying: I was sitting with ʿAbdullāh ibn ʿAbbās, before he lost his sight, when nine persons came to him and asked, "You may either come with us or ask these people to leave the place for us."

"I will come with you," Ibn ʿAbbās replied.

They started talking with Ibn ʿAbbās so confidentially that we could not understand a single word of theirs.

Then, Ibn ʿAbbās came towards us shaking off his garment and saying, "Ugh! They complained about a man who enjoys ten distinctive features… When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* sent *so-and-so* to declare the contents of Sūrah al-Tawbah, he immediately sent ʿAlī after him and ordered him to take this mission from that man. Expressing the reason, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, 'None should undertake this mission except a man who is part of me and I am part of him.'"…

The compiler of this book comments: The same narration is cited by al-Nassā'ī in *Khaṣā'iṣ* (page 8) and Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 2, page 203) where he comments, "The narration in its entire form is recorded by Aḥmad and by al-Ḥāfiẓ Abu'l-Qāsim al-Dimashqī in *al-Muwāfaqāt* and in *al-Arbaʿīn al-Ṭiwāl*. As for al-Nassā'ī, he recorded some parts of the narration.

Recording the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 119), al-Haythamī comments, "This narration is recorded by Aḥmad and al-Ṭabarānī in *al-Muʿjam al-Kabīr* and *al-Muʿjam al-Awsaṭ*, yet in a brief form."

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 19:

Through his chain of authority, al-Nassā'ī reports ʿImrān ibn Ḥuṣayn to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Indeed, ʿAlī is part of me and I am part of him; and he is the guardian-master of every believer after me."

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 36:

Through his chain of authority, al-Nassā'ī reports Muḥammad ibn Usāmah ibn Zayd on the authority of his father who said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for you, ʿAlī, you are my son-in-law and the father of my sons. You are part of me and I am part of you."

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 19:

Through his chain of authority, al-Nassā'ī reports Hubayrah ibn Murīm and Hānī ibn Hānī on the authority of ʿAlī *(peace of Allah be upon him)* who said that when they left Makkah (on their journey back to al-Madīnah), they heard the daughter of Ḥamzah shouting, "Uncle, Uncle!"

Immediately, ʿAlī took her with him. He said to his wife, "This is your cousin. Take care of her." So, she carried her on her riding animal.

Yet, ʿAlī, Zayd and Jaʿfar disputed with each other about her custody. ʿAlī said, "I first took her in my custody and she is the daughter of my (paternal) uncle."

Jaʿfar said, "She is the daughter of my uncle, too, and her (maternal) aunt is my wife."

As for Zayd, he said, "She is the daughter of my brother."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* judged among them in this issue and gave her to her aunt, saying, "One's maternal aunt is in the position of one's mother."

He then said to ʿAlī, "You are to me as Aaron was to Moses. I am part of you, too."

To Jaʿfar, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Your physical and moral qualities are similar to mine."

To Zayd, he said, "You are our brother and our client."

Tārīkh al-Ṭabarī, vol. 2, page 197:

Through his chain of authority, Ibn Jarīr al-Ṭabarī reports Abū-Rāfiʿ on the authority of his father on the authority of his grandfather who said: When ʿAlī ibn Abī-Ṭālib killed the bearers of the standards of the polytheists army (during the Battle of Uḥud), the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* caught sight of a group of Makkan polytheists. He said to ʿAlī, "Attack them!" So, ʿAlī attacked them, separated them from one another, and slew ʿAmr ibn ʿAbdullāh al-Jumaḥī.

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then caught sight of another group of polytheists of the Quraysh and said to ʿAlī, "Attack this group!"

ʿAlī did, separated them from one another, and slew Shaybah ibn Mālik of the clan of Banū-ʿĀmir ibn Lu'ay.

The archangel Gabriel, upon seeing this, said to the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, "O Allah's Apostle! This is true self-sacrifice."

In reply, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "He (i.e. ʿAlī) is part of me and I am part of him."

The archangel added, "And I am part of you two."

Immediately, the people heard a voice, crying, "There is no sword except Dhu'l-Faqār[1] and there is no champion except ʿAlī."

Al-Riyāḍ al-Naḍirah, vol. 2, page 172 & Mirqāt al-Mafātīḥ, vol. 5, p. 568, Commentary:

Muḥibb al-Dīn al-Ṭabarī and ʿAlī ibn Sulṭān write down: Abū-Rāfiʿ is reported to have said:

When ʿAlī ibn Abī-Ṭālib killed the bearers of the standards of the polytheists army during the Battle of Uḥud, the archangel Gabriel said, "O Allah's Apostle! This is truly self-sacrifice."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* replied, "He (i.e. ʿAlī) is part of me and I am part of him."

The archangel added, "O Allah's Apostle! And I am part of you two."

This narration is recorded by Aḥmad in *Manāqib*.

The compiler of this book comments: The same is cited by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 6, page 114) adding, "This narration is recorded by al-Ṭabarānī."

Al-Muttaqī al-Hindī, too, quotes the same narration in *Kanz al-ʿUmmāl* (vol. 6, page 400) from al-Ṭabarānī.

Al-Riyāḍ al-Naḍirah, vol. 2, page 202:

Muḥibb al-Dīn al-Ṭabarī writes down: In *Sharaf al-Nubuwwah*, Abū-Saʿīd reports that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to ʿAlī, "You have been endued with three features that none else, including me, has gained: You have been given a father-in-law like me while I do not have a father-in-law like yours. You have been given a veracious wife like my daughter while I do not have a wife like yours. You have been given al-Ḥasan and al-Ḥusayn from your blood while I do not have children from my blood like them. However, you all are part of me and I am part of you all."

Kunūz al-Ḥaqā'iq, page 37:

Al-Mannāwī writes down: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said: Indeed, ʿAlī is part of me and I am part of him; and he is the guardian-leader of every believer."

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[1] It is well known that Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* had a special sword called Dhu'l-Faqār, either because his sword had segments (*faqrah*) similar to the vertebras, or because his sword was so deadly (*faqār*: death) that it would never spare the life of any one who was struck with it. [*Translator*]

This is quoted from al-Ṭabarānī's.

Kanz al-ʿUmmāl, vol. 3, page 123:

Al-Muttaqī writes down: ʿAlī is reported to have said: Zayd ibn Ḥārithah traveled to Makkah and brought with him the daughter of Ḥamzah ibn ʿAbd al-Muṭṭalib.

Jaʿfar ibn Abī-Ṭālib said, "I must have this daughter under my custody because I am the worthiest of you, since she is the daughter of my (paternal) uncle and her mother's sister is my wife. Of course, one's maternal aunt is one's mother. So, she is the worthiest of having her niece under her custody."

ʿAlī said, "It is I who is the worthiest of having her under my custody, because she is the daughter of my (paternal) uncle and I have the daughter of Allah's Apostle as my wife who is the worthiest of having the custody of this daughter."

ʿAlī continued: I raised my voice with these words so that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* would hear my pretext before he would come to us.

Zayd said, "I am the worthiest of having her under my custody because it was I who traveled and brought her."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came out of his house and asked, "What is the matter with you?"

ʿAlī said, "This is the daughter of my uncle and I am worthier than anyone else to have her under my custody, since my wife is the daughter of Allah's Apostle, who will take care of her better than any other woman will."

Jaʿfar spoke, "O Allah's Apostle, I am the worthiest of having her under my custody. She is the daughter of my uncle and I have her mother's sister as my wife. Of course, one's (maternal) aunt is one's mother; therefore, she is worthier of having her under her custody than any other woman is."

As for Zayd, he said, "O Allah's Apostle, I am the worthiest of having her under my custody. It was I who travelled, took the trouble of a journey, and covered the disbursement of it. Therefore, I am the worthiest of having her under my custody."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "I will judge among you in this and in all other issues."

I (ʿAlī) thought to myself that a Qur'ānic verse must have been revealed about us because we raised our voices in dispute. Yet, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for you, Zayd ibn Ḥārithah, you are my client and her client."

Zayd said, “I am pleased with this, Allah’s Apostle.”

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* continued, “As for you, Jaʿfar, you resemble me in nature and manners and you are of the tree from which I was created.”

Jaʿfar said, “I am pleased with this, Allah’s Apostle.”

Addressing me, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, “As for you, ʿAlī, you are indeed my elite and my trustee. You are part of me and I am part of you.”

I said, “I am pleased with this, Allah’s Apostle.”

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* continued, “As for the daughter, I decide that she should be with Jaʿfar and with her mother’s sister. One’s (maternal) aunt is one’s mother.”

We all said, “We succumb to that, O Allah’s Apostle.”

This narration is recorded by al-ʿAdanī, al-Bazzār, and Ibn Jarīr.

The compiler of this book comments: In *Mushkil al-Āthār* (vol. 4, pages 174 and 175), al-Ṭaḥḥāwī records the same narration with little difference in the text through two chains of authority. Al-Nassā'ī, in *Khaṣā'iṣ*, records the same narration on page 20, adding: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, “As for you, ʿAlī, you are my elite and trustee.”

36

Imam ʿAlī's blood and flesh is the Holy Prophet's blood and flesh

Tārīkh Baghdād, vol. 2, page 204:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Abu'l-ʿAbbās to have said: I was with the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* who had his son Ibrāhīm on his left leg and al-Ḥusayn ibn ʿAlī on his right. He distributed his kisses between the two equally. Meanwhile, the archangel Gabriel came down to him carrying a revelation from the Lord of the Worlds. When he left, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Gabriel has just come to me from my Lord and said, 'Muḥammad! Your Lord sends His greetings to you and says: I will not allow you to have these two children. So, you might sacrifice one of them for the other."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* looked at his son Ibrāhīm and wept and then looked at al-Ḥusayn and wept. He then said, "Ibrāhīm's mother is a bondmaid, and when he dies, none except me will be sad on losing him. Al-Ḥusayn's mother is Fāṭimah, and his father's flesh and blood are my flesh and blood. If he dies, my daughter will be sad on losing him and my cousin and I, too, will be sad to lose him. I prefer my sadness over their sadness. O Gabriel, you may take the soul of my son Ibrāhīm.[1]

Dhakhā'ir al-ʿUqbā, page 92:

Muḥibb al-Dīn al-Ṭabarī writes down: Anas ibn Mālik is reported to have said: One day, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* delivered a lengthy speech from the minbar and then asked, "Where is ʿAlī ibn Abī-Ṭālib?"

At once, ʿAlī jumped up and said, "Here I am, O Allah's Apostle."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* embraced ʿAlī, kissed him between the eyes, and raising his voice to its loudest tone, said, "O groups of Muslims! This is my brother, my uncle's son, and my son-in-law. This is my flesh, my blood, and my hair (*or* skin). This is the father of my two grandsons, al-Ḥasan and al-Ḥusayn, the two chiefs of the youths of

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[1] The rest of this Prophetic tradition will be cited in a coming chapter on Imam al-Ḥusayn's virtues.

Paradise…" [1]

Majmaʿ al-Zawā'id, vol. 9, page 111:

Al-Haythamī writes down: ʿAbdullāh ibn ʿAbbās is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said to Ummu-Salamah, "This is ʿAlī the son of Abū-Ṭālib. His flesh is my flesh and his blood is my blood. He is to me is what (Prophet) Aaron was to (Prophet) Moses, except that no prophet will come after me."

This tradition is also mentioned by al-Ṭabarānī.

The compiler of this book comments: While citing the same Prophetic tradition in *Kanz al-ʿUmmāl* (vol. 6, page 154), al-Muttaqī al-Hindī writes down: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said: O Ummu-Sulaym, this is ʿAlī…etc.

This narration is recorded by al-ʿAqīlī who reports it from ʿAbdullāh ibn ʿAbbās.

Quoting it from al-Ṭabarānī, al-Mannāwī, too, records this narration in *Kunūz al-Ḥaqā'iq*, yet in a brief form.

[1] More paragraphs of this Prophetic tradition will be cited in coming chapters.

37

Imam ʿAlī is the Holy Prophet's Self

Earlier in this book, specifically on *Section 22: The Holy Prophet imprecated Allah's curse upon the lying party in the name of ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn*, I have cited numerous narrations confirming that when the Verse of *Mubāhalah* (No. 61 of Sūrah Āl-ʿImrān) was revealed, the Holy Prophet *(peace and blessings of Allah be upon him and his Household)*, carrying out the Almighty Lord's command, called for Imam ʿAlī, Lady Fāṭimah al-Zahrā', Imam al-Ḥasan, and Imam al-Ḥusayn to participate in the mutual imprecation of Allah's curse on the lying party. So, Imam ʿAlī *(peace of Allah be upon him)* represented the Holy Prophet's *self* (i.e. *ourselves*), Lady Fāṭimah *our women*, and al-Ḥasan and al-Ḥusayn *our sons*.

This fact can be easily proven through tens of narrations that reported the event of Mubāhalah and tens of Qur'ānic commentators' words on the exegesis of the Qur'ānic verse involved. Nevertheless, the Qur'ānic verse involved is, alone and sufficiently, the best and most evident proof that Imam ʿAlī *(peace of Allah be upon him)* is the Holy Prophet's self.

However, I would like to cite some more narrations that indicate and confirm this fact within the innumerable ones that can be found in the most reliable reference books of Prophetic traditions.

Mustadrak al-Ṣaḥīḥayn, vol. 2, page 120:

Through his chain of authority, al-Ḥākim reports ʿAbd al-Raḥmān ibn ʿAwf to have said: Having conquered Makkah, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* headed for al-Ṭā'if, which he besieged for eight or seven days. One morning, or evening, he laid hold of the city and resided there. Then, he delivered a speech in which he said, "O people! I shall be ahead of you and I advise you all to regard me well through the members of my household. Your appointment (with me) shall be on the Divine Pond. I swear by Him Who grasps my soul in His Hand, if you shun performing the prayers and giving the alms, I shall most surely send upon you a man who is part of me -*or* who is my own self- and he will most certainly cut off the throats of your warriors and capture your women and children."

Upon hearing this threat, the people thought that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* meant Abū-Bakr or ʿUmar. Rather, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* took ʿAlī from the hand and said, "I mean this one."

This tradition's chain of authority is authentic.

The compiler of this book comments: Al-Muttaqī al-Hindī, in *Kanz al-ʿUmmāl* (vol. 6, page 405) and Ibn Ḥajar, in *al-Ṣawāʿiq al-Muḥriqah* (page 75) quote this narration from Ibn Abī-Shaybah. As for al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 134), he cites this narration and then comments, "This narration is recorded by Abū-Yaʿlā." He re-cites the same on page 163 and comments, "This is quoted from al-Bazzār."

Tafsīr al-Kashshāf, Exegesis of Sūrah al-Ḥujurāt, Verse 6:

Al-Zamakhsharī writes down: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sent al-Walīd ibn ʿUqbah, ʿUthmān ibn ʿAffān's maternal half-brother, to the quarter of Banū'l-Muṣṭalaq tribe… The two had borne some grudge against one another; so, when he was close to their quarter, they rode on their riding animals to receive him hospitably. Yet, he thought that they had come to fight him, so he returned to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and said, "They renounced their faith and refrained from paying the alms." This news enraged the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* so much that he decided to invade their quarter. When the people of Banū'l-Muṣṭalaq knew about the Holy Prophet's determination, they came to him and said, "We seek Allah's protection against His rage and against the rage of His Apostle."

Reproaching them, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "If you do not stop this, I shall send upon you a man who is with me and who is the same as my self. He shall slay your warriors and capture your women and children." He then struck ʿAlī's shoulder to indicate that ʿAlī was the one intended.

Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib, page 19:

Through his chain of authority, al-Nassā'ī reports Ubayy to have said: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Let the Banū-Wulayʿah keep on doing this and I shall send upon them a man who is like my self. He will carry out my orders about them, slaying their warriors and taking their women and children as captives."

Once I said so, ʿUmar ibn al-Khaṭṭāb put his hand on my neck from behind me and asked, "Whom did the Prophet mean?"

I said, "He meant your acquaintance and you!"

ʿUmar asked again, "Really, whom did he mean?'

I answered, "He meant the mender of the sandals. ʿAlī was the one who mended the Prophet's sandals."

The compiler of this book comments: Ubayy seemed to mock at ʿUmar when he said, "He meant your acquaintance and you." ʿUmar's acquaintance was Abū-Bakr.

Yet, ʿUmar knew that Ubayy was mocking at him; he therefore asked him again. This time, Ubayy was serious when he referred to Imam ʿAlī *(peace of Allah be upon him)*.

A similar narration is cited by Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 2, page 164) where he adds, "This narration is reported from Zayd ibn Nufayʿ. It is recorded by Aḥmad in *Manāqib*."

Majmaʿ al-Zawā'id, vol. 7, page 110:

Al-Haythamī writes down: Jābir ibn ʿAbdullāh is reported to have said: When the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* sent al-Walīd ibn ʿUqbah to the Banū-Wulayʿah tribe… he said, "Let the Banū-Wulayʿah keep on doing so and I will subjugate them to a man who is like myself; that is ʿAlī, who will kill their warriors and capture their women and children. I mean this man." While saying so, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* struck ʿAlī ibn Abī-Ṭālib's shoulder.

This narration is recorded by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

Kanz al-ʿUmmāl, vol. 6, page 400:

Al-Muttaqī al-Hindī writes down: ʿAmr ibn al-ʿĀṣ reported the following: When I came back to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* after the Dhāt al-Salāsil expedition, I thought that none would be more loved by him than me. I therefore asked him, "O Allah's Messenger, who is the most beloved to you?"

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* mentioned a number of persons.

I then asked, "What about ʿAlī?"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* turned his face towards his companions and said, "This man is asking me about my self!"

This narration is recorded by Ibn al-Najjār.

Al-Istīʿāb, vol. 2, page 464:

Ibn ʿAbd al-Barr writes down: Muʿammar has reported on the authority of Ibn Ṭāwūs on the authority of his father on the authority of al-Muṭṭalib ibn ʿAbdullāh ibn Ḥanṭab who said: When the delegation of the Thaqīf tribe visited the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, he said to them, "If you do not accept Islam, I will send upon you a man - *or he said,* who is like my own self- and he will most certainly strike your necks, take your women and children as captives, and seize your properties."

ʿUmar said, "By Allah, I never wished for leadership except on that day. So, I tried to show myself before the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, hoping that he would refer to me. Yet, he said, 'I mean this man.' I

turned my face towards ʿAlī and noticed that the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took his hand and declared, 'This is the man.'"

The compiler of this book comments: Referring to the same narration, Muḥibb al-Dīn al-Ṭabarī, in *al-Riyāḍ al-Naḍirah* (vol. 2, page 164) writes down: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "… a man who is part of me *or* a man who is like my self…" He then said, "It is this man. It is this man," referring to ʿAlī ibn Abī-Ṭālib.

This narration is also recorded ʿAbd al-Razzāq in *Jāmiʿ*, Abū-ʿAmr, and Ibn al-Sammān.

Finally, it seems suitable to conclude this section with the following three narrations:

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 126:
Through his chain of authority, al-Ḥākim reports ʿAbdullāh ibn ʿAbbās to have said that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said within the sermon that he delivered during the Farewell Pilgrimage, "I will certainly fight the Giants in a phalanx."

The archangel Gabriel said to him, "You or ʿAlī will do so."

So, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "I or ʿAlī ibn Abī-Ṭālib will do so."

Al-Riyāḍ al-Naḍirah, vol. 2, page 164:
Muḥibb al-Dīn al-Ṭabarī writes down: Anas ibn Mālik is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Each prophet must have a person from his community who looks like him. As for me, my match in my community is ʿAlī."

This is also quoted by al-Qalʿī.

Fayḍ al-Qadīr, vol. 4, page 356 and Kanz al-ʿUmmāl, vol. 6, page 153:
… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "ʿAlī is my origin and Jaʿfar is my branch."

Al-Mannāwī and al-Muttaqī al-Hindī commented: This Prophetic tradition is reported by al-Ṭabarānī and al-Ḍiyā' on the authority of ʿAbdullāh ibn Jaʿfar.

38

"As for every one whose master I am, ʿAlī is now his master," the Holy Prophet declared on the Day of Ghadīr

Ṣaḥīḥ al-Tirmidhī, vol. 2, page 298:

Through his chain of authority, al-Tirmidhī reports Shuʿbah on the authority of Salamah ibn Kuhayl who said: I heard Abu'l-Ṭufayl reporting Abū-Surayḥah or Zayd ibn Arqam to have said: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose master I am, ʿAlī is now his master."

Shuʿbah reported this Prophetic tradition from Maymūn Abū-ʿAbdullāh on the authority of Zayd ibn Arqam.

The compiler of this book comments: In *Mirqāt al-Mafātīḥ* (vol. 5, page 568; commentary), ʿAlī ibn Sulṭān quotes the following from *al-Jāmiʿ*: Al-Tirmidhī, al-Nassā'ī, and al-Ḍiyā' reported Zayd ibn Arqam to have said that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose master I am, ʿAlī is now his master."

Sunan Ibn Mājah, Chapter: Virtues of the Companions of Allah's Apostle,[1] page 12:

Through his chain of authority, Ibn Mājah reports al-Barā' ibn ʿĀzib to have said: After accomplishing the pilgrimage, we accompanied the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* on his journey (back to al-Madīnah). Halfway, he resided and ordered that a congregational prayer should be performed. He then took ʿAlī by the arm and said, "Do I not have a greater authority over the believers than that they have over themselves?"

"Yes, you do," the attendants answered.

He further asked, "Do I not have priority to decide for every believer over himself?"

"Yes, you do," the attendants answered.

He thus declared, "Now, this one [2] is the guardian-master of every one whose master I am. O Allah, be the guardian of whosoever takes ʿAlī for guardian and be the enemy of whosoever opposes him."

The compiler of this book comments: The same narration is mentioned by

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[1] *bāb faḍā'il aṣḥāb rasūlillāh*

[2] i.e. Imam ʿAlī

Aḥmad ibn Ḥanbal in *Musnad* (vol. 4, page 281) in this form:

Al-Barā' said: We were with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* [on his way back from Makkah after accomplishing the rites of the Farewell Pilgrimage]. We resided near a stream called Ghadīr Khumm where a caller called for a congregational prayer. The area between two trees was swept for the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* where he performed the Midday Prayer. He then took ʿAlī by the arm and declared, "Do you all not know that I have a greater authority over you than you have over yourselves?"

"Yes, we do," they answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* continued, "Do you all not know that I have priority to decide for every believing one over himself?"

"Yes, we do," they answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took ʿAlī by the arm and declared, "As for every one whose master I am, ʿAlī is now his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian, and be the enemy of whosoever incurs the hostility of ʿAlī."

After that, ʿUmar met ʿAlī and said, "Congratulations to you, O son of Abū-Ṭālib. You have become the master of every believing man and woman."

Abū-ʿAbd al-Raḥmān -the son of Aḥmad ibn Ḥanbal- said: Hudbah narrated to us on the authority of… al-Barā' ibn ʿĀzib that the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* … *the same previously mentioned narration*.

The like of Aḥmad ibn Ḥanbal's narration is mentioned by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 397) where he comments, "This narration is also cited in Ibn Abī-Shaybah's book."

As for Muḥibb al-Dīn al-Ṭabarī, he cites the same narration in *al-Riyāḍ al-Naḍirah* (vol. 2, page 169), adding, "This narration is cited in Ibn al-Sammān's book."

In his *Dhakhā'ir al-ʿUqbā* too, Muḥibb al-Dīn al-Ṭabarī writes down the same narration, but he adds, "This narration is reported by Aḥmad ibn Ḥanbal in *Musnad* and in *Manāqib* where he mentions ʿUmar as the reporter." He further says, "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said: O Allah… and love whosoever loves him (i.e. ʿAlī) -*Shuʿbah added*- and hate whosoever hates him."

Sunan Ibn Mājah, Chapter: Virtues of the Companions of Allah's Apostle, page 12:

Through his chain of authority, Ibn Mājah reports Ibn Sābiṭ, whose name is ʿAbd al-Raḥmān, to have said: Saʿd ibn Abī-Waqqāṣ visited Muʿāwiyah who had just return from a Ḥajj pilgrimage. When the attendants mentioned ʿAlī ibn Abī-Ṭālib, Muʿāwiyah said swearwords about him. Saʿd became so angry and said, "How dare you say such words about a man to whom I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, 'As for every one whose master I am, ʿAlī is now his master.'

I also heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* sayg about him, 'You are to me what (Prophet) Aaron was to (Prophet) Moses, except that there will be no prophet after me.'

I further heard him saying about ʿAlī, 'I shall most surely hand the standard over to a man who loves Allah and His Apostle.'"

The compiler of this book comments: The same narration is also mentioned by al-Nassā'ī in *Khaṣā'iṣ* with little difference, as follows:

ʿAbd al-Raḥmān ibn Sābiṭ is reported to have quoted Saʿd as saying: I was present in a session when the attendants said swearwords about ʿAlī ibn Abī-Ṭālib. I answered them, "I have heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying three things about ʿAlī; if I only could have one of them, it would most certainly have been dearer to me than owning the best kind of camels. I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say that ʿAlī's position with him was the same as the position of (Prophet) Aaron with (Prophet) Moses, except that there would be no prophet after him.

I further heard him say about ʿAlī, 'I shall most surely hand the standard over to a man who loves Allah and His Apostle and is loved by Allah and His Apostle.'

I also heard him say, 'As for every one whose master I am, ʿAlī is now his master.'"

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 109:

Through his chain of authority, al-Ḥākim reports Abu'l-Ṭufayl to have quoted Zayd ibn Aqram as saying: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* returned from the Farewell Pilgrimage, he resided near a stream called Ghadīr Khumm where he ordered his followers to sweep the area under a few bushes there. He then said, "It is as if I have been called (to the vicinity of the Lord) and I shall have to respond. I am leaving behind me amongst you the two weighty things, one of which is greater than the other; that is, the Book of Allah and my family—the

members of my household. See how you will regard me on the subject of the two, because they shall never separate from one another until they both join me on the Divine Pond."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* added, "Verily, Allah the Almighty and All-majestic is my master and I am the master of every believer."

Taking ʿAlī by the hand, he *(peace and blessings of Allah be upon him [and upon his Household])* declared, "As for any one whose master I am, he is now his master. O Allah, please support any one who is loyal to him and be the enemy of any one who incurs his hostility."

This Prophetic tradition is authentic according to the criteria followed by the two Shaykhs; i.e. al-Bukhārī and Muslim; yet, they have mentioned parts of it only.

The evidence on the validity of this tradition is the narration of Salamah ibn Kuhayl, which he reported from Abu'l-Ṭufayl. This narration has been decided as authentic according to the criteria [of the authenticity of Prophetic traditions] followed by the two Shaykhs. This narration reads as follows:

Muḥammad ibn Salamah ibn Kuhayl has related to us on the authority of his father on the authority of Abu'l-Ṭufayl on the authority of Ibn Wāthilah who said that he heard Zayd ibn Arqam saying: In an area between Makkah and al-Madīnah, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* resided near five great trees. The people swept the area under these trees where the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then performed a prayer.

Having accomplished his prayer, he delivered a speech, opening it with statements of praise and commendation of Allah. He then preached and admonished the people for a considerable time. He then said, "O people! I am leaving behind me two things which, if you follow them, you shall never go astray. These two are the Book of Allah and the people of my household; i.e. my family members."

Repeating it three times, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "Do you all know that I have a greater authority over the believers than that they have over themselves?"

"Yes, we do," the audience replied.

Then, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* declared, "As for every one whose master I am, ʿAlī is now his master."

The compiler of this book comments: Al-Ḥākim, in the same book (vol. 3, page 533), reports the same narration through another chain of authority that ends with Zayd ibn Arqam, as follows:

We were on a journey with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* until we reached a stream called Ghadīr Khumm, where we resided under some trees. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* ordered the area under these trees to be swept on a day hotter than which we had not witnessed before. Then, he *(peace and blessings of Allah be upon him [and upon his Household])* praised and commended Allah and said, "O people! Indeed, no prophet lived more than half of the age of the one who had come before him. As for me, I am sure that I shall be very soon called (to join the vicinity of the Lord) and I must then respond. Behold! I am leaving behind me amongst you the two things that if you only hold fast to them, you will never be led astray; that is, the Book of Allah."

He *(peace and blessings of Allah be upon him [and upon his Household])* then took ʿAlī by the hand and said, "O people! Who has a greater authority over you than that you have over yourselves?"

"Allah and His Apostle know best," the addressees answered.

Hence, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* declared, "As for every one whose master I am, ʿAlī is now his master."

The chain of authority of this Prophetic tradition is authentic.

The compiler of this book comments: The like of al-Ḥākim's narration is cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 1, page 48) where he comments, "This narration is quoted from al-Ṭabarānī's *al-Muʿjam al-Kabīr* where it is reported on the authority of Abu'l-Ṭufayl who reported it from Zayd ibn Arqam."

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 116:

Through his chain of authority, al-Ḥākim reports Khaythamah ibn ʿAbd al-Raḥmān to have heard Saʿd ibn Mālik say to a man who said to him, "ʿAlī is criticizing you because you failed to join him."

So, Saʿd answered, "Yes, by Allah. That was owing to a personal view, which was not accurate! Verily, ʿAlī ibn Abī-Ṭālib was given three distinctive features, if I only could have one of them, this would most surely have been dearer to me than possessing the entire world and whatever therein. On the day at Ghadīr Khumm, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, having said statements of praise and commendation of Allah, said, 'Do you know that I have greater authority over the believers [than what they have over themselves]?'

'Yes, we do,' we answered.

He then said, 'O Allah! As for every one whose master I was, ʿAlī is now his master. O Allah! Be the guardian of whosoever takes ʿAlī as guardian and be the enemy of him who incurs the hostility of ʿAlī.'

[The second feature:] On that day before the Battle of Khaybar, ʿAlī was led to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* while he was unable to see. He thus said, 'O Allah's Apostle! I am sore-eyed.' Immediately, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* applied his saliva to his eyes and said some prayers for him. Since then, ʿAlī never suffered from eye inflammation until he was slain. Thus, Allah granted him victory and the conquest of Khaybar.

[The third feature:] The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* ordered his uncle al-ʿAbbās and all others to leave the Mosque; so, al-ʿAbbās said to him, 'Do you order us, while we are your folk and uncles, to leave the Mosque and allow ʿAlī alone to reside therein?'

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* answered, 'It was not I who ordered you to leave the Mosque and allowed ʿAlī alone to stay there; it was Allah Who did so.'"

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 371:

Through his chain of authority, al-Ḥākim reports Rifāʿah ibn Iyās al-Ḍabbī on the authority of his father on the authority of his grandfather who said: During the Battle of the Camel, we were with ʿAlī when he sent a messenger to Ṭalḥah ibn ʿUbaydullāh asking to meet him. As Ṭalḥah responded and came, ʿAlī asked him, "I adjure you by Allah! Have you not heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say: As for every one whose master I am, ʿAlī is now his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whoever incurs his hostility?"

"Yes, I heard him say so," Ṭalḥah answered.

"Now," ʿAlī said, "why are you here to fight against me?"

Ṭalḥah said, "I failed to remember (the Prophet's words)."

Thus, Ṭalḥah withdrew himself from the fight.

The compiler of this book comments: With little difference in the form, al-Muttaqī al-Hindī cites the same narration in *Kanz al-ʿUmmāl* (vol. 6, page 83) and adds, "This narration is recorded by Ibn ʿAsākir."

Mustadrak al-Ṣaḥīḥayn, vol. 3, page 110:

Al-Ḥākim writes down: The report of Buraydah al-Aslamī is authentic according to the criteria followed by the two Shaykhs. It reads as follows:

… ʿAbdullāh ibn ʿAbbās quoted Buraydah al-Aslamī to have said: I participated in a raid commanded by ʿAlī in Yemen… When I came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, I mentioned ʿAlī and criticized him. Immediately, I noticed that the color of the face of

Allah's Apostle changed (out of rage). He then said, "Buraydah! Do I not have more authority over the believers than they have over themselves?"

"Yes, you have, Allah's Apostle!" I answered.

He *(peace and blessings of Allah be upon him [and upon his Household])* said, "So, as for every one whose master I am, ʿAlī is his master."

The compiler of this book comments: The same narration is cited by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 154), yet in a brief form, adding, "This narration is mentioned by Aḥmad ibn Ḥanbal, Ibn Ḥabbān, Simmawayh, al-Ḥākim, and Saʿīd ibn Manṣūr on the authority of Ibn ʿAbbās on the authority of Buraydah."

Once more, al-Muttaqī cites the same narration in *Kanz al-ʿUmmāl* (vol. 6, page 397) and so does al-Nassā'ī in *Khaṣā'iṣ* (page 22) who reports it from Ibn ʿAbbās on the authority of Buraydah through two chains of authority.

Ibn Ḥajar, citing the narration on page 26 of *al-Ṣawāʿiq al-Muḥriqah*, writes down, "This narration is decided as authentic by al-Dhahabī."

ʿAlī ibn Sulṭān, too, cites the same narration in *Mirqāt al-Mafātīḥ* (vol. 5, page 568) and comments, "This narration is reported and decided as authentic by al-Dhahabī on the authority of Buraydah."

Mustadrak Al-Ṣaḥīḥayn, vol. 2, page 129:

Through his chain of authority, al-Ḥākim reports Abū-ʿUwānah on the authority of al-Aʿmash on the authority of Saʿd ibn ʿUbaydah on the authority of ʿAbdullāh the son of Buraydah al-Aslamī who said: I was walking with my father when he passed by a group of people who were saying swearwords about ʿAlī. My father stopped and said to them, "I myself had been resentful of ʿAlī and I felt some hatred towards him. One day, I was with Khālid ibn al-Walīd in a military expedition when the Muslims gained spoils of war. Immediately, ʿAlī went to a bondmaid from the one-fifth share of the spoils of war and took her for himself. Khālid, who was not at peace with ʿAlī and who knew that I also did not like ʿAlī, seized this opportunity and said to me, 'This is a golden opportunity for you. You must now go to the Prophet and inform him of what ʿAlī had just done.'

It was one of my habits that whenever I spoke to someone, I bent my head down. So, when I came to the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, I, with bent head, started speaking to him about what had happened in detail, especially about ʿAlī. When I finished, I raised my head and noticed that the Prophet's face had turned red (out of rage). He then said to me, 'As for every one whose master I am, ʿAlī is his master.' Since then, all hatred that I felt towards ʿAlī was removed from my heart."

Al-Ḥākim comments: This Prophetic tradition is authentic according to the

criteria followed by the two Shaykhs; yet, they have not mentioned it in this very form. Moreover, no other tradition on this subject is more authentic than this one, which is reported from Abū-ʿUwānah on the authority of al-Aʿmash on the authority of Saʿd on the authority of ʿUbaydah.

The compiler of this book comments: Al-Ḥākim then cites the same tradition as reported through another chain of authority from al-Aʿmash on the authority of Saʿd on the authority of ʿUbaydah on the authority of Ibn Buraydah.

Abū-Naʿīm records the same narration in *Ḥilyat al-Awliyā'* (vol. 4, page 23) on the authority of Buraydah, yet in a brief form, as follows: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose guardian-master I am, ʿAlī is now his guardian-master."

As for al-Muttaqī al-Hindī, he cites the narration in *Kanz al-ʿUmmāl* (vol. 6, page 152), in this form, which is the same form mentioned by Abū-Naʿīm: The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose guardian-master I am, ʿAlī is now his guardian-master."

He then comments, "This narration, in this form, is reported by Aḥmad, yet briefly, and al-Nassā'ī on the authority of al-Barā'. Aḥmad also reports it from Buraydah, while al-Tirmidhī, al-Nassā'ī, and al-Ḍiyā' report it from Zayd ibn Arqam."

In a brief form, Aḥmad ibn Ḥanbal records the same narration in *Musnad* (vol. 5, pages 358 and 361), reporting it from Buraydah.

Muḥibb al-Dīn al-Ṭabarī, in *al-Riyāḍ al-Naḍirah* (vol. 2, page 172) reports it, yet briefly, from Buraydah and adds, "This narration is recorded by Abū-Ḥātim."

Al-Mannāwī, too, cites the same narration in the original text of his book *Fayḍ al-Qadīr* (vol. 6, page 218), yet in a brief way. He then comments, "This narration is quoted by Aḥmad, al-Nassā'ī and al-Ḥākim from Buraydah. In the commentary, al-Mannāwī writes down, "Al-Haythamī says, 'The transmitters mentioned in the chain of authority of this narration are all authenticated.' On another page, he writes down, 'Transmitters mentioned in the chain of authority of this narration are approved of by the compilers of the *Ṣaḥīḥ* books.'"

Al-Durr al-Manthūr, Exegesis of Sūrah al-Aḥzāb, Verse 6:

Al-Suyūṭī writes down: Ibn Abī-Shaybah, Aḥmad, and al-Nassā'ī have reported Buraydah as saying: Under the commandership of ʿAlī, I went on a military expedition to Yemen, but I felt some aversion for him. Therefore, once I came back home, I came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* and criticized ʿAlī. I noticed that the color of the face

of Allah's Apostle changed when he heard my words. He then said, "Buraydah! Do I not have more authority over the believers than they have over themselves?"

"Yes, you do, Allah's Apostle!" I answered.

So, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for any one whose master I am, ʿAlī is his master now."

Musnad Aḥmad, vol. 4, page 372:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Maymūn Abū-ʿAbdullāh to have said: I could hear Zayd ibn Arqam when he said: With the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, we resided in a valley called *Wādī Khumm*, where he ordered us to perform a prayer, which was a midday prayer. Delivering a speech, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* stood under the shadow of a shirt that was hanged to a tree so as to spare the heat of the sun. He then said, "Do you not know -*or* do you not bear witness- that I have more authority over every believer than he has over himself?"

"Yes, this is true," the addressees said.

He then declared, "As for any one whose master I am, ʿAlī is his master now. O Allah, be the enemy of him who incurs the hostility of ʿAlī and be the guardian of whosoever takes ʿAlī for guardian."

On page 372 of the same volume of *Musnad*, Aḥmad reports the same narration in another form, as follows:

Maymūn Abū-ʿAbdullāh is reported to have said: I was with Zayd ibn Arqam when a man from the furthest point of al-Fisṭāṭ came to him and asked about something. Zayd, answering him, said, "The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, 'Do I not have a greater authority over the believers than that they have over themselves?'

'Yes, you do,' the addressees answered.

He *(peace and blessings of Allah be upon him [and upon his Household])* thus declared, 'As for any one whose master I am, ʿAlī is his master now.'"

Some people have already related to me on the authority of Zayd that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* further said, "O Allah! Be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whoever incurs the hostility of ʿAlī."

Citing the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 104), al-Haythamī writes down: ʿAmr Dhī-Murr and Zayd ibn Arqam are reported to have said: On that day at Ghadīr Khumm, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* delivered a speech, in which he said, "As for

any one whose master I am, ʿAlī is his master now. O Allah! Be the guardian of whosoever takes ʿAlī as his guardian; and be the enemy of whoever incurs the hostility of ʿAlī; and grant victory to whoever defends him; and help whosoever helps him."

This narration is mentioned by al-Ṭabarānī and Aḥmad on the authority of Zayd alone… and al-Bazzār.

Al-Muttaqī al-Hindī cites the same narration in *Kanz al-ʿUmmāl* (vol. 6, page 154) and comments, "This Prophetic tradition is cited by al-Ṭabarānī who quotes it from ʿAmr Dhī-Murr and Zayd ibn Arqam together."

Musnad Aḥmad, vol. 4, page 368:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAṭiyyah al-ʿAwfī to have said: I once said to Zayd ibn Arqam, "My son-in-law told me that you narrated something about ʿAlī on that day at Ghadīr Khumm. Yet, I would like to hear this narration from you directly."

First Zayd said, "You, the people of Iraq, are full of what you are full of!"

"You have nothing to worry about me," I said.

So, Zayd said, "Yes. We were at al-Juḥafah when the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came out to us at midday holding ʿAlī by the upper arm. He then said, 'O people! Do you know that I have a greater authority over the believers than they have over themselves?'

'Yes, we do,' the people answered.

He then said, 'Now, as for any one whose master I am, ʿAlī is his master.'"

I asked, "Did he say: O Allah! Be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whoever incurs the enmity of ʿAlī?"

Zayd answered, "I have told you exactly what I heard from him."

The compiler of this book comments: Referring to the same narration, al-Muttaqī al-Hindī writes down in *Kanz al-ʿUmmāl* (vol. 6, page 390):

ʿAṭiyyah al-ʿAwfī is reported to have quoted Zayd ibn Arqam as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* raised ʿAlī with both arms on that day at Ghadīr Khumm in the land of al-Juḥafah and asked, "O people! Do you know that I have a greater authority over the believers than they have over themselves?"

"Yes, we do, O Allah's Apostle!" the people answered.

He *(peace and blessings of Allah be upon him [and upon his Household])* then declared, "As for any one whose master I am, ʿAlī is his master."

This narration is cited by Ibn Jarīr.

Musnad Aḥmad, vol. 1, page 152:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Imam ʿAlī *(peace of Allah be upon him)* to have said that the Prophet *(peace and blessings of Allah be upon him and his Household)* said to him on that day at Ghadīr Khumm, "As for any one whose master I am, ʿAlī is his master."

The compiler of this book comments: Citing the same narration, al-Haythamī writes down in *Majmaʿ al-Zawā'id* (vol. 9, page 107), "This narration is reported by Aḥmad… The transmitters in the chain of authority of this narration are trustworthy."

Musnad Aḥmad, vol. 1, page 330:
Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAmr ibn Maymūn to have said: I was sitting with ʿAbdullāh ibn ʿAbbās, before he lost his sight, when nine persons came to him and asked, "You may either come with us or ask these people to leave the place for us."

"I should come with you," Ibn ʿAbbās replied.

They started talking with Ibn ʿAbbās so confidentially that we could not understand a single word of theirs.

Then, Ibn ʿAbbās came towards us shaking off his garment and saying, "Ugh! They complained about a man who enjoys ten distinctive features…

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said about ʿAlī *(peace of Allah be upon him)*: ʿAlī is now the master of whosoever regards me as his master…

The compiler of this book comments: The same narration is reported by al-Nassā'ī in *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib* (page 8).

Muḥibb al-Dīn al-Ṭabarī also quotes the narration in *al-Riyāḍ al-Naḍirah* (vol. 2, page 203), commenting: This narration is entirely quoted by Aḥmad and al-Ḥāfiẓ Abu'l-Qāsim and Dimashqī in *al-Muwaffaqiyyāt* and in *al-Arbaʿīn al-Ṭiwāl*.

Al-Nassā'ī quotes part of the narration, which is also quoted by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 119), adding: This narration is reported by Aḥmad and al-Ṭabarānī in *al-Muʿjam al-Kabīr* and *al-Muʿjam al-Awsaṭ*, yet briefly.

Musnad Aḥmad, vol. 5, page 366:
Through his chain of authority, Aḥmad ibn Ḥanbal reports Saʿīd ibn Wahab to have said: ʿAlī, once, asked people to bear witness to what he had just said. So, five, or six, people from the companions of the Apostle of Allah stood up and bore witness that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for any one whose master I am, ʿAlī is now his master."

The compiler of this book comments: The same narration is cited on page 22 of al-Nassā'ī's *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib*. Al-Haythamī, too, cites the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 104), commenting, "This narration is reported by Aḥmad through transmitters whom are accepted as trustworthy by the *Ṣaḥīḥ* books."

Musnad Aḥmad, vol. 1, page 118:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Abū-Isḥāq on the authority of Saʿīd ibn Wahab and Zayd ibn Yathīʿ who both said: In the courtyard of the Mosque, ʿAlī adjured every one who had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* delivering a speech on that day at Ghadīr Khumm to stand up. So, six people (*both Saʿīd and Zayd confirmed*) stood up and bore witness that they had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say on that day at Ghadīr Khumm, "Is it not that Allah has a greater authority over the believers than that they have over themselves?"

"Yes, it is," the addressees answered.

So, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* declared, "O Allah! As for any one whose master I am, ʿAlī is now his master. O Allah! Be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever incurs the hostility of ʿAlī."

The compiler of this book comments: Citing the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 107), al-Haythamī writes down: "Saʿīd said that six people stood up and testified to ʿAlī, but Zayd said that they were seven. This narration is reported by ʿAbdullāh, while al-Bazzār cites it in a more perfect way than ʿAbdullāh's."

In *Khaṣā'iṣ ʿAlī ibn Abī-Ṭālib* (pages 22 and 40), al-Nassā'ī cites the same narration.

Having reported the aforesaid narration from Abū-Isḥāq on the authority of Saʿīd ibn Wahab and Zayd ibn Yathīʿ, Aḥmad ibn Ḥanbal recorded another narration, which is similar to the one involved, but he reported it from Abū-Isḥāq on the authority of ʿAmr ibn Dhī-Murr in this way: "The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, O Allah!... and give victory to whosoever aids ʿAlī and disappoint whosoever disappoints him."

Aḥmad then reports a third narration of the same purport on the authority of Abū'l-Ṭufayl on the authority of Zayd ibn Arqam.

Musnad Aḥmad, vol. 1, page 119:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbd al-Raḥmān ibn Abī-Laylā to have said: I witnessed ʿAlī in the courtyard (of the Mosque) saying, "I adjure by Allah every one who has heard the Apostle of Allah *(peace*

and blessings of Allah be upon him [and upon his Household]) saying on that day at Ghadīr Khumm, 'As for every one whose master I am, ʿAlī is now his master,' to stand up and bear witness." Twelve veterans of the Battle of Badr stood up and said, "We bear witness that we heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying on that day at Ghadīr Khumm, 'Do I not have a greater authority over the believers than they have over themselves? And are my wives not their mothers?'

We all answered, 'Yes, this is true, O Allah's Apostle!'

He then said, 'Now, as for every one whose master I am, ʿAlī must be his master. O Allah, please be the guardian of whosoever takes ʿAlī as his guardian, and be the enemy of whosoever incurs his hostility.'"

The compiler of this book comments: The same narration is cited by al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād* (vol. 14, page 236) and al-Haythamī in *Majmaʿ al-Zawā'id*, adding, "This narration is reported by Abū-Yaʿlā through a chain of authority whose transmitters are decided as trustworthy. It is also reported by ʿAbdullāh ibn Aḥmad."

As for al-Muttaqī al-Hindī, he reports the same narration in *Kanz al-ʿUmmāl* (vol. 6, page 407) and comments, "This narration is reported by Abū-Yaʿlā, Ibn Jarīr, and Saʿīd ibn Manṣūr."

Ibn al-Athīr al-Jazrī, too, reports the same narration in *Usd al-Ghābah* (vol. 4, page 28) and so does al-Ṭaḥḥāwī in *Mushkil al-Āthār* (vol. 2, page 308).

Musnad Aḥmad, vol. 1, page 88:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Ziyād ibn Abī-Ziyād to have said: I heard ʿAlī ibn Abī-Ṭālib adjuring the people in this way: "I adjure by Allah every Muslim person who has heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying what he said on that day at Ghadīr Khumm." So, twelve veterans of the Battle of Badr stood up and bore witness (that they had heard the Apostle of Allah saying that).

The compiler of this book comments: In *al-Riyāḍ al-Naḍirah* (vol. 2, page 170), Muḥibb al-Dīn al-Ṭabarī records the same narration, which is also cited by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 106) where he comments, "This narration is reported by Aḥmad through a trustworthy chain of authority."

Musnad Aḥmad, vol. 1, page 84:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Zādhān ibn ʿUmar to have said: Adjuring the people by Allah, I witnessed ʿAlī in the courtyard of the mosque saying, "How many of you witnessed the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* on that day at Ghadīr Khumm saying what he said?" Thirteen men stood up and bore witness that

they had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, "As for every one whose master I am, ʿAlī is now his master."

The compiler of this book comments: Al-Muttaqī al-Hindī mentions the same narration in *Kanz al-ʿUmmāl* (vol. 6, page 407), adding, "This narration is reported by Aḥmad ibn Ḥanbal in *Musnad* and by Ibn Abī-ʿĀṣim in *al-Sunnah*."

Musnad Aḥmad, vol. 5, page 307:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Zayd ibn Arqam to have said: Asking the people to bear witness for him, ʿAlī said, "I adjure by Allah every man who has heard the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'O Allah! As for every one whose master I am, ʿAlī is now his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever incurs his hostility.'" Sixteen men stood up and testified (that they had heard the Apostle of Allah saying so).

The compiler of this book comments: In *al-Riyāḍ al-Naḍirah* (vol. 2, page 170), Muḥibb al-Dīn al-Ṭabarī records the same narration, which is also cited by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 106), yet in this form: Some people bore witness, but I was one of those who concealed testimony; so, I lost my sight.

Al-Haythamī then comments, "Without mentioning the last paragraph, al-Ṭabarānī reports this narration in *al-Muʿjam al-Kabīr*. However, he reports another similar narration in which he says, 'ʿAlī imprecated Allah's chastisement upon every one who would conceal testimony.' The transmitters of the chain of authority mentioned in al-Ṭabarānī's *al-Muʿjam al-Awsaṭ* are trustworthy."

Musnad Aḥmad, vol. 4, page 270:

Through his chain of authority, Aḥmad ibn Ḥanbal reported Abu'l-Ṭufayl to have said: One day, ʿAlī gathered the people in the courtyard of the mosque and said to them, "Now, I adjure by Allah every Muslim person, who has heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say what he said on that day at Ghadīr Khumm, to stand up." So, thirty people stood up (and testified).

Abū-Naʿīm said: Many people stood up and bore witness that the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took ʿAlī by the arm and said to the attendants, "Do you all know that I have more authority over the believers than they have on themselves?"

"Yes, we do," they answered.

So, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* declared,

"As for every one whose master I am, ʿAlī is now his master. O Allah, please be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever incurs his hostility."

Abu'l-Ṭufayl continued: I left the place while I had some reservations about that. So, I met Zayd ibn Arqam and told him of what ʿAlī had said. Zayd answered, "Why do you deny it? I myself heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying that about ʿAlī."

The compiler of this book comments: Al-Nassā'ī reports the same narration on page 24 of *Khaṣā'iṣ* through two chains of authority that end with Abu'l-Ṭufayl on the authority of ʿĀmir ibn Wāthilah.

Muḥibb al-Dīn al-Ṭabarī, in *al-Riyāḍ al-Naḍirah* (vol. 2, page 169), reports the same narration with the following addition: Some people stood up and bore witness.

Abū-Naʿīm said: I said to Fiṭr, the reporter of the narration, "How many days were between this statement and his death?" He answered, "One hundred days."

Recording this narration, Abū-Ḥātim explains, "He meant the death of ʿAlī ibn Abī-Ṭālib."

Yet, it is possible that the reporter, by this question, meant the period between the Holy Prophet's saying, "As for every one whose master I am, ʿAlī is now his master," and his death. So, the answer came, "One hundred days." Finally, Allah knows best.

Musnad Aḥmad, vol. 5, page 419:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Riyāḥ ibn al-Ḥārith to have said: Some people came to ʿAlī in the courtyard of the mosque and greeted him, saying, "Peace be upon you, our master."

"How can I be your master while you are Arabs?"

They answered, "On that day at Ghadīr Khumm, we heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, 'As for every one whose master I am, this one is now his master.'"

I then followed these men and asked about their identity. They answered, "We are from the Anṣār."

The compiler of this book comments: Directly after this narration, Aḥmad ibn Ḥanbal reports a similar one with a very little difference.

Al-Haythamī, too, records the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 103), adding: This narration is reported by Aḥmad and al-Ṭabarānī. Yet, they report it in this way:

They answered, "On that day at Ghadīr Khumm, we heard the Apostle of

Allah *(peace and blessings of Allah be upon him [and upon his Household])* say: ‘As for every one whose master I am, ʿAlī must now be his master. O Allah, please be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever is his enemy.’ Abū-Ayyūb is present here with us.”

So, Abū-Ayyūb removed his turban from his face and said, “I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, ‘As for every one whose master I am, ʿAlī must now be his master. O Allah, please be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever is his enemy.’”

Aḥmad ibn Ḥanbal reports this narration through a trustworthy chain of authority.

Musnad Aḥmad, vol. 5, page 350:

Through his chain of authority, Aḥmad ibn Ḥanbal reports the son of Buraydah on the authority of his father who said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* ordered us to join a battalion the commander of which was ʿAlī. When we returned, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked us, “How do you evaluate the commandership of your commander?”

I, or someone else, complained to him about ʿAlī. When I raised my head, because I had said the complaint while having my head down, I noticed that the Prophet’s face had turned red (out of rage). He said, “As for every one whose master I am, ʿAlī must be his master, too.”

The compiler of this book comments: The same narration is cited by al-Nassā'ī in *Khaṣā'iṣ* (page 21) and al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 398) where he mentions the narration with this addition: Since then, the hatred that I had felt towards ʿAlī was removed from my heart. I thus said to myself that I would never criticize ʿAlī again.

As for al-Haythamī, he records the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 108), adding: I then said to the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, “I shall never hurt you with regard to ʿAlī.”

Al-Haythamī comments: This narration is reported by al-Bazzār through a chain of authority that is approved of by the compilers of the *Ṣaḥīḥ* books.

Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Mā'idah, Verse 67:

Al-Fakhr al-Rāzī writes down: … This Qur'ānic verse was revealed in praise of ʿAlī ibn Abī-Ṭālib. So, when it was revealed to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he took ʿAlī by the arm and declared, “As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever incurs his hostility.” So, ʿUmar met ʿAlī and said,

"Congratulations to you! You have become my master as well as the master of every believing man and woman."

This opinion (i.e. the aforesaid Qur'ānic verse was revealed in praise of Imam ʿAlī) is adopted by Ibn ʿAbbās, al-Barā' ibn ʿĀzib, and Muḥammad ibn ʿAlī.

Ḥilyat al-Awliyā', vol. 5, page 26:

Through his chain of authority, Abū-Naʿīm reports ʿUmayrah ibn Saʿd to have said: I witnessed ʿAlī from the minbar adjuring by Allah twelve people from the companions of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])*, among whom were Abū-Saʿīd, Abū-Hurayrah, and Anas ibn Mālik sitting around the minbar, saying, "I adjure you all by Allah to tell whether you had or had not heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'As for every one whose master I am, ʿAlī must now be his master.'"

All of them stood up and confirmed, "Yes, we had."

However, *one of them* refused to stand up and bear witness; so, ʿAlī asked him, "What has prevented you from standing up (and bearing witness)?"

He answered, "O Leader of the Believers! I am too old to remember."

Immediately, ʿAlī imprecated Allah's chastisement upon him, saying, "O Allah! If this man has just told a lie, then please wreak upon him a harsh chastisement."

Before he died, we all noticed that a white spot appeared between his eyes so clearly that he could not hide it under his turban.

The compiler of this book comments: The *one of them* who refrained from testifying to Imam ʿAlī *(peace of Allah be upon him)* was Anas ibn Mālik. So, the Imam *(peace of Allah be upon him)* imprecated the Lord's chastisement upon him.

Although the author of *Ḥilyat al-Awliyā'* did not want to mention this man by name, other reference books have mentioned his and his father's names clearly. Finally, Allah knows best.

The same narration is cited by al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9, page 108) who comments, "This narration is reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* and *al-Muʿjam al-Ṣaghīr*. Similarly, al-Muttaqī al-Hindī cites the narration in *Kanz al-ʿUmmāl* (vol. 6, page 403) and comments, "This narration is recorded in al-Ṭabarānī's *al-Muʿjam al-Awsaṭ*."

Ḥilyat al-Awliyā', vol. 5, Chapter: ʿUmar ibn ʿAbd al-ʿAzīz:

Through his chain of authority, Abū-Naʿīm reports Yazīd ibn ʿUmar ibn Mūriq to have said: I was in Shām when I saw ʿUmar ibn ʿAbd al-ʿAzīz distributing donations among people. When it was my turn, he asked, "To

which tribe do you belong?"

"I belong to the Quraysh," I answered.

"Which clan of Quraysh?" he asked.

"The Banū-Hāshim clan," I answered.

"Which house of Banū-Hāshim?" he further asked.

I refrained from answering this, but he insisted and repeated his question. So, I said, "I am a servant of ʿAlī."

"Who is ʿAlī?" he asked.

I kept silent, but he put his hand on my chest and said, "By Allah, I am a servant of ʿAlī—may Allah honor his face—too. More than one person has related to me that they heard the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'As for every one whose master I am, ʿAlī must now be his master.'"

ʿUmar then said to the one in charge of the governmental donations, "Muzāḥim! How much do you usually give to this man and his likes?"

"I usually give them one or two hundred dirhams (silver coins)," Muzāḥim answered.

ʿUmar ordered, "You must now give this man fifty—*or* sixty *according to the report of Ibn Abī-Dāwūd*—dinars (golden coins). This is for his loyalty to ʿAlī ibn Abī-Ṭālib."

He then said to me, "You may now return home and you will receive money as much as your matches receive."

The compiler of this book comments: With little difference in the text, the same narration is cited by Ibn al-Athīr in *Usd al-Ghābah* (vol. 5, page 383).

Tārīkh Baghdād, vol. 7, page 377:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Anas to have said: I heard the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying, "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever incurs his hostility."

Tārīkh Baghdād, vol. 8, page 290:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Abū-Hurayrah to have said: Whoever observes ritual fasting on the eighteenth of Dhu'l-Ḥijjah, Allah shall award him the reward of fasting for sixty months. The eighteenth of Dhu'l-Ḥijjah is the day on which the Prophet, at Ghadīr Khumm, took ʿAlī ibn Abī-Ṭālib from the hand and asked, "Do I not have greater authority over the believers (than they have over themselves)?"

"Yes, you do, Allah's Apostle!" the addressees answered.

Hence, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* declared, "As for any one whose master I am, ʿAlī must now be his master."

Then, ʿUmar ibn al-Khaṭṭāb said to ʿAlī, "Felicitations, O son of Abū-Ṭālib! You have become my chief and the chief of every Muslim."

On this occasion, Allah revealed this Qur'ānic verse: *This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion*."[1]

The compiler of this book comments: Al-Khaṭīb al-Baghdādī reports the same narration through another chain of authority.

Tārīkh Baghdād, vol. 12, page 343:
Through his chain of authority, al-Khaṭīb al-Baghdādī al-Faḍl ibn Rabīʿ on the authority of his father on the authority of al-Manṣūr on the authority of his father on the authority of his grandfather ʿAbdullāh ibn ʿAbbās who said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose master I am, ʿAlī must now be his master."

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 21:
Through his chain of authority, al-Nassā'ī reports Abu'l-Ṭufayl to have quoted Zayd ibn Arqam as saying: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* returned from the Farewell Pilgrimage, he resided near a stream called *Ghadīr Khumm* where he ordered his followers to sweep the area under a few bushes there. He then said, "It is as if I have been invited and I shall have to respond. I am leaving behind amongst you the two weighty things, one of which is greater than the other; that is, the Book of Allah and my family—the members of my household. See how you regard me on the subject of the two, because they shall never separate from one another until they both join me on the Divine Pond… Verily, Allah the Almighty and All-majestic is my master and I am the master of every believer."

Taking ʿAlī by the hand, he *(peace and blessings of Allah be upon him [and upon his Household])* declared, "As for any one who has regarded me as his master, this one is now his master. O Allah, please be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of any one who incurs his hostility."

I, Abu'l-Ṭufayl, asked Zayd, "Did you hear this directly from the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*?"

Zayd answered, "No one who was around these bushes on that day but that he saw him with his eyes and heard him with his ears."

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[1] Sūrah al-Mā'idah (no. 5), verse 3.

The compiler of this book comments: The same narration is quoted by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 390) adding, "This narration is recorded by Ibn Jarīr."

Al-Muttaqī then cites another narration of the same text from Abū-Saʿīd al-Khidrī and adds, "This narration is recorded by Ibn Jarīr, too."

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 22:

Through his chain of authority, al-Nassā'ī reports Saʿd to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose master I am, ʿAlī must now be his master."

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 25:

Through his chain of authority, al-Nassā'ī reports Saʿd to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* took ʿAlī by the arm and delivered a speech. Opening his speech with statements of praise and commendation of Allah, he said, "Do you all know that I have a greater authority over you than you have over yourselves?"

"Yes, we do. You have said the truth, O Allah's Apostle!" the addressees answered.

He then raised the hand of ʿAlī and declared, "As for every one whose master I am, this one must now be his master. Lo! Allah is the guardian of whosoever takes ʿAlī as his guardian and He is the enemy of whosoever incurs the hostility of ʿAlī."

The compiler of this book comments: The same narration al-Haythamī cites in *Majmaʿ al-Zawā'id* (vol. 9, page 107), yet in a brief form. He then comments, "This narration is quoted by al-Bazzār. Its transmitters are trustworthy."

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 25:

Through his chain of authority, al-Nassā'ī reports Saʿd to have said: We were with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* on the way to Makkah when he reached a stream called *Ghadīr Khumm*. There, he ordered the people to stop and ordered those who were behind him to join him and those who were ahead to return to that place. When the people were assembled there, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "O people! Who is your guardian-leader?"

Repeating their answer three times, the people said, "Allah and His Apostle are."

He then took ʿAlī by the hand, made him stand up, and said, "Whoever has regarded Allah and His Apostle as his guardian-masters, must now regard this one as his guardian-master. O Allah, please be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever regards

ʿAlī as his enemy."

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 22:

Through his chain of authority, al-Nassā'ī reports ʿAmr ibn Saʿd to have said that he heard ʿAlī, standing in the courtyard of the mosque, adjure every one who had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'As for every one whose master I am, ʿAlī must now be his master.'

Six persons stood up and bore witness to this.

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 23:

Through his chain of authority, al-Nassā'ī reports Shurayk on the authority of Abū-Isḥāq on the authority of Zayd ibn Yathīʿ who said that he heard ʿAlī ibn Abī-Ṭālib on the minbar of Al-Kūfah Mosque saying, "I now adjure by Allah every man who has heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying on that day at Ghadīr Khumm, 'As for every one whose master I am, ʿAlī must now be his master,' (to stand up and bear witness to this). And only the companions of Muḥammad should bear witness."

So, six persons who sat to the side of the minbar stood up and bore witness that they had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying so.

Shurayk said: I asked Abū-Isḥāq, "Did you hear al-Barā' ibn ʿĀzib reporting the same from the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*?"

"Yes, I did," he answered.

Khaṣā'iṣ ʿAlī Ibn Abī-Ṭālib, page 26:

Through his chain of authority, al-Nassā'ī reports ʿAmr ibn Dhī-Murr to have said: At the courtyard of the mosque, I was present when ʿAlī adjured the companions of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])* by Allah, saying, "Which one of you heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying what he said on that day at Ghadīr Khumm?"

So, some people stood up and bore witness that they heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying (on that day), "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian, be the enemy of whosoever incurs his hostility, love whosoever loves him, hate whosoever hates him, and grant victory to whosoever bolsters him."

Al-Riyāḍ al-Naḍirah, vol. 2, page 169:
Muḥibb al-Dīn al-Ṭabarī writes down: Riyāḥ is also reported to have said: ʿAlī was in the posture of sitting when a man who seemed to have just arrived after a journey visited and greeted him by saying, "Peace be upon you, O my master."

ʿAlī asked, "Who are you?"

The man answered, "I am Abū-Ayyūb al-Anṣārī."

Immediately, ʿAlī asked the people to open the way for Abū-Ayyūb so that he would be able to come near him. When they did, Abū-Ayyūb said, "I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, 'As for every one whose master I am, ʿAlī must now be his master.'"

This narration is recorded by al-Baghawī in *al-Muʿjam*.

Al-Riyāḍ al-Naḍirah, vol. 2, page 169:
Muḥibb al-Dīn al-Ṭabarī writes down: Ibn al-Sammān writes down that ʿUmar is reported to have said, "As for every one whose master I am, ʿAlī must now be his master."

Al-Riyāḍ al-Naḍirah, vol. 2, page 170:
Muḥibb al-Dīn al-Ṭabarī writes down: ʿUmar is reported to have said, "ʿAlī is the master of every one whose master was the Apostle of Allah."

Sālim is reported to have said: ʿUmar was once asked, "We notice that you do to ʿAlī ibn Abī-Ṭālib what you never do to any other one of the Prophet's companions. Why is that?"

ʿUmar answered, "That is because he is my master."

The compiler of this book comments: The same narration is mentioned by Ibn Ḥajar in *al-Ṣawāʿiq al-Muḥriqah*, page 26, adding, "This narration is quoted by al-Dāraquṭnī."

Al-Ṣawāʿiq al-Muḥriqah, page 25:
Ibn Ḥajar writes down: Al-Ṭabarānī and others have recorded through an authentic chain of authority that the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* delivered a speech at Ghadīr Khumm under a few bushes and said, "O people! Verily, the All-gentle and All-aware Allah informed me that no prophet lived except the half of the age of the one who came before him. As for me, I am sure that I shall be very soon called (to join the vicinity of the Lord) and I must then respond. I am answerable and you are answerable, too. What will your answer be?"

The people replied, "We bear witness that you have conveyed (the Lord's message), exerted all your efforts (in this regard) and acted so sincerely. May Allah award you with prosperity for it!"

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked them, "Do you not bear witness that there is no god but Allah, Muḥammad is Allah's servant and apostle, Allah's Paradise is true, Allah's hellfire is true, death is true, resurrection after death is true, the hour of resurrection shall be undoubtedly coming and Allah will resurrect those in graves?"

"Yes, we bear witness to all that," they answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "O Allah, be the witness."

He then added, "O people! Verily, Allah is my Guardian and I am the guardian of the believers. I have a greater authority over you than you have over yourselves. So, as for any one who has regarded me as his master, this one (referring to ʿAlī) must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever takes ʿAlī as his enemy."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* then continued, "O people! I shall be the first of all of you to join the Divine Pond and you shall be supposed to join me there—a pond, the width of which is as expansive as the distance from Sana'a (Yemen) to Buṣrā (Syria) and its cups are as many as stars. I shall certainly ask you all, when you join me there, about the two weighty things. Now, think how you should treat me with respect to the two weighty things. The major weighty thing is the Book of Allah the Almighty and All-majestic; one of its edges is in the Hand of Allah while the other edge is in your hands. So, hold fast to it and do not mislead others or change your faiths. The second weighty thing is my household; the members of my family. The All-gentle and All-aware Lord has informed me that these two shall never come to an end nor expire until they join me on the Divine Pond."

Kanz al-ʿUmmāl, vol. 1, page 48:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "I have not seen but that every prophet lives half of the age of the prophet who came before him. I am about to be called (to the vicinity of the Lord) and I will then have to respond. What will you say (about me)?"

"You have really acted sincerely," the addressees answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* continued, "Now, do you all bear witness that there is no god but Allah, Muḥammad is His servant and apostle, Paradise is true, Hellfire is true, and resurrection after death is true?"

"Yes, we bear witness to that," they answered.

He *(peace and blessings of Allah be upon him [and upon his Household])* said, "I, too, bear witness to all

that. Behold! Can you hear me? I shall be the first of all of you to join the Divine Pond and you all shall come to it. Its width is even more extensive than the distance between Sana'a (Yemen) and Buṣrā (Syria) and it will have as many silver cups as the stars. Now, see how you treat me concerning the two weighty things."

"What are the two weighty things, O Allah's Apostle?" they asked.

He *(peace and blessings of Allah be upon him [and upon his Household])* replied, "One of the two weighty things is the Book of Allah, one of whose edges is in the Hand of Allah, while the other in your hands. The second weighty thing is my family members. The All-gentle and All-aware Lord has informed me that these two shall never separate from one another until they both join me on the Divine Pond. And I besought my Lord to make them so inseparable. So, do not jump before them lest you shall perish; and do not fail to follow them lest you shall perish, too. Do not try to teach them, because they are more knowledgeable than you are. As for every one over whom I have a greater authority than he has over himself, ʿAlī must now be his guardian-master. O Allah, be the guardian of whosoever takes ʿAlī for guardian, and be the enemy of whosoever takes ʿAlī for enemy."

This Prophetic tradition is cited by al-Ṭabarānī in *al-Muʿjam al-Kabīr* where he quotes it from Abu'l-Ṭufayl on the authority of Zayd ibn Arqam.

The compiler of this book comments: With very little difference in the text, al-Haythamī cites the same tradition in *Majmaʿ al-Zawā'id* (vol. 9, page 163) in this form:

Zayd ibn Arqam is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* resided at al-Juḥafah and then, facing the people, praised Allah and thanked Him and said: I have not seen but that every prophet should live… etc.

A briefer form of this narration includes this statement: … "It has as many golden and silver cups as stars…"

According to another narration, When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* returned from the Farewell Pilgrimage, he resided near a stream called Ghadīr Khumm where he ordered the area under some trees to be swept. He then stood up and said, "I am about to be called and I shall have to respond… etc.

I said to Zayd, "Did you hear this from the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*?"

Zayd answered, "No one who was around these bushes on that day but that he saw him with his eyes and heard him with his ears."

Kanz al-ʿUmmāl, vol. 1, page 48:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said:] "O people! Verily, the All-gentle and All-aware Allah informed me that no prophet should live except half of the age of the one who came before him. As for me, I shall very soon be called (to join the vicinity of the Lord) and I must then respond. I am answerable and you are answerable, too. What will your answer be?"

The people replied, "We bear witness that you have conveyed (the Lord's message), strived (for His sake) and acted so sincerely."

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked them, "Do you bear witness that there is no god but Allah, Muḥammad is His servant and apostle, His Paradise is true, His hellfire is true, death is true, resurrection after death is true, the hour of resurrection shall be undoubtedly coming and Allah does resurrect those who are in graves? O people! Verily, Allah is my Guardian and I am the guardian of the believers. I have a greater authority over you than that you have over yourselves. So, as for any one who has regarded me as his master, this one (referring to ʿAlī) must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever take ʿAlī as his enemy. O people! I shall be the first of all of you to join the Divine Pond and you shall be supposed to join me there—a pond the width of which is even more expansive than the distance from Sana'a (Yemen) to Buṣrā (Syria) and it has as many silver cups as stars. I shall certainly ask you all, when you join me there, about the two weighty things. Now, think how you regard me concerning the two weighty things. The major weighty thing is the Book of Allah the Almighty and All-majestic; one of its edges is in the Hand of Allah while the other edge is in your hands. So, hold fast to it and do not mislead others or change your faith. The second weighty thing is my household; (i.e.) the members of my family. The All-gentle and All-aware Lord has informed me that these two shall never come to an end and never expire until they join me on the Divine Pond."

This Prophetic tradition is cited by al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl* and al-Ṭabarānī in *al-Muʿjam al-Kabīr* on the authority of Abu'l-Ṭufayl who reported it from Ḥudhayfah ibn Usayd.

The compiler of this book comments: Quoting the narration, al-Haythamī in *Majmaʿ al-Zawā'id* (vol. 9 page 164) writes down:

"… Ḥudhayfah ibn Usayd is reported to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was on his journey back after accomplishing the Farewell Pilgrimage, he ordered his companions not to reside under a few scattered trees that were in the desert. He then sent

someone to remove the thorns that were under these trees. Then, he went there and offered a prayer. Upon accomplishment, he stood up and said, 'O people! Verily, the All-gentle… etc.

This Prophetic tradition is quoted by al-Ṭabarānī."

Al-Muttaqī al-Hindī re-cites the same narration in *Kanz al-ʿUmmāl* (vol. 3, page 61) in this form:

"Abu'l-Ṭufayl ʿĀmir ibn Wāthilah reported Ḥudhayfah ibn Usayd al-Ghifārī to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was on his journey back after accomplishing the Farewell Pilgrimage… etc. (*the same previous narration quoted by al-Haythamī*)"

As for Ibn al-Athīr, he cites the same narration in *Usd al-Ghābah* (vol. 3, page 92) as follows:

"Abu'l-Ṭufayl ʿĀmir ibn Wāthilah reported Ḥudhayfah ibn Usayd al-Ghifārī and ʿĀmir ibn Laylā ibn Ḍamarah to have said: When the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* was on his journey back after accomplishing the Farewell Pilgrimage, and he had not undertaken any other pilgrimage except that, he resided at al-Juḥafah, on that day at Ghadīr Khumm where there is still a famous mosque, and said, "O people! Verily, the All-gentle and All-aware Lord… etc."

As for Ibn Ḥajar, he mentions the same narration in *al-Iṣābah* (vol. 4, part 1, page 61); yet, in a brief form.

Kanz al-ʿUmmāl, vol. 6, page 154:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "'ʿAlī ibn Abī-Ṭālib is the guardian-master of every one whose master I am."

This Prophetic tradition is cited by al-Maḥāmilī in *al-Amālī*, where he quotes it from Ibn ʿAbbās.

The compiler of this book comments: The same narration is quoted by al-Mannāwī in *Fayḍ al-Qadīr* (vol. 4, page 358) and in *Kunūz al-Ḥaqā'iq* (page 92) and by ʿAlī ibn Sulṭān in *Mirqāt al-Mafātīḥ* (the commentary; 5:568).

Kanz al-ʿUmmāl, vol. 6, page 154:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "Behold! Allah is my guardian and I am the guardian-master of every believer. As for every one whose master I am, ʿAlī must now be his master."

Reporting it from Zayd ibn Arqam and al-Barā' ibn ʿĀzib, Abū-Naʿīm cites this narration in *Faḍā'il al-Ṣaḥābah*.

Kanz al-ʿUmmāl, vol. 6, page 154:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "O Allah! As for every one whose master is I, ʿAlī must now be his master. O Allah! Be the guardian of whomsoever takes ʿAlī as his guardian; and be the enemy of whomever incurs the hostility of ʿAlī; and grant victory to whomsoever defends him; and help whomsoever helps him."

Al-Ṭabarānī quotes this tradition from Ḥabashī ibn Junādah.

The compiler of this book comments: Citing the same narration in *Majmaʿ al-Zawā'id* (vol. 9 page 106), al-Haythamī writes down: "Ḥabashī ibn Junādah is reported to have said: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying on that day at Ghadīr Khumm, 'O Allah! As for every one whose master I am, ʿAlī must now be his master…' etc.

This narration is reported by al-Ṭabarānī through transmitters whom are decided as trustworthy."

In *al-Riyāḍ al-Naḍirah* (vol. 2, page 169), Muḥibb al-Dīn al-Ṭabarī cites the same narration and comments, "This is narration is recorded by al-Mukhliṣ al-Dhahabī."

Kanz al-ʿUmmāl, vol. 6, page 154:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said:] "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever takes him as enemy."

This narration is quoted by al-Ṭabarānī on the authority of Ibn ʿUmar. As for Ibn Abī-Shaybah, he reports it from Abū-Hurayrah and twelve companions of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. It is also mentioned by Aḥmad ibn Ḥanbal, al-Ṭabarānī, and Saʿīd ibn Manṣūr who report it from Abū-Ayyūb and a number of the Prophet's companions. Al-Ḥākim reports the same from ʿAlī *(peace of Allah be upon him)* and Ṭalḥah. Moreover, Aḥmad ibn Ḥanbal, al-Ṭabarānī, and Saʿīd ibn Manṣūr re-cites the narration as quoted from ʿAlī and other thirty companions of the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. In *Faḍā'il al-Ṣaḥābah*, Abū-Naʿīm reports it from Saʿd. As for al-Khaṭīb al-Baghdādī, he reports it from Anas.

Kanz al-ʿUmmāl, vol. 6, page 390:

Maymūn Abū-ʿAbdullāh is reported to have said: I was with Zayd ibn Arqam when a man came to him and asked about ʿAlī *(peace of Allah be upon him)*. Zayd, answering him, said: We were with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* on a journey in the middle of the way between Makkah and al-Madīnah when we resided near a place called Ghadīr Khumm. There, a caller called for a congregational prayer and the people

came together there. The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* praised Allah and commended Him and then said, 'O people! Do I not have a greater authority over every believer than he has over himself?'

We answered, 'Yes, you do, O Allah's Apostle! We bear witness that you have a greater authority over every believer than he has over himself."

He *(peace and blessings of Allah be upon him [and upon his Household])* thus declared, 'As for any one whose master I am, ʿAlī is his master now.'

He took ʿAlī by the arm and what I exactly know is that he *(peace and blessings of Allah be upon him [and upon his Household])* said, "O Allah! Be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever takes ʿAlī as enemy."

This narration is cited by Ibn Jarīr.

Kanz al-ʿUmmāl, vol. 6, page 390:
Al-Muttaqī al-Hindī writes down: Abu'l-Ḍuḥā is reported to have quoted Zayd ibn Arqam as saying: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose guardian I am, ʿAlī must now be his guardian."

This narration is mentioned by Ibn Jarīr.

Kanz al-ʿUmmāl, vol. 6, page 397:
Al-Muttaqī al-Hindī writes down: ʿAbd al-Raḥmān ibn Abī-Laylā is reported to have said: ʿAlī *(peace of Allah be upon him)* delivered a speech in which he said, "In the name of Islam, I now adjure by Allah every man who has heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* taking me by the hand and saying, 'Do I not have a greater authority over you, O Muslims, than you have over yourselves?' 'Yes, you do, O Allah's Apostle!' they all answered. So, he declared, 'As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian, be the enemy of whosoever takes ʿAlī as enemy, support whosoever supports ʿAlī, and disappoint whosoever disappoints him,'—I adjure every one who heard these words from the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* to stand up now and bear witness to this."

More than ten persons stood up and bore witness to that. However, some other persons concealed testimony; so, they all were afflicted with blindness or leprosy before they departed this life.

This narration is recorded by al-Khaṭīb in *al-Afrād*.

Kanz al-ʿUmmāl, vol. 6, page 397:
Al-Muttaqī al-Hindī writes down: ʿAlī *(peace of Allah be upon him)* is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked,

"Do I not have a greater authority over the believers than they have over themselves?"

"Yes, you do," the addressees answered.

He thus declared, "As for every one whose guardian is I, ʿAlī must now be his guardian."

This narration is recorded by Ibn Abī-ʿĀṣim.

Kanz al-ʿUmmāl, vol. 6, page 398:

Al-Muttaqī al-Hindī writes down: Jābir ibn Samarah is reported to have said: We were at al-Juḥafah near a stream called Ghadīr Khumm when the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* came to us, took ʿAlī by the arm, and declared, "As for every one whose master I am, ʿAlī must now be his master."

This narration is recorded by Ibn Abī-Shaybah.

Kanz al-ʿUmmāl, vol. 6, page 398:

Al-Muttaqī al-Hindī writes down: Jābir ibn ʿAbdullāh is reported to have said: We were at al-Juḥafah near a stream called Ghadīr Khumm, where there were numerous people from the tribes of Juhaynah, Mazīnah, and Ghifār, when the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* went out from a tent (*or* a canopy) and pointed at us with his hand three times. He then took ʿAlī *(peace of Allah be upon him)* by the arm and declared, "As for every one whose master I am, ʿAlī must now be his master."

This narration is mentioned by al-Bazzār.

Kanz al-ʿUmmāl, vol. 6, page 399:

Al-Muttaqī al-Hindī writes down: Jarīr al-Bujalī is reported to have said: Having presented ourselves in the season of the ritual Ḥajj, which was precisely the Farewell Pilgrimage, with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, we reached a placed called Ghadīr Khumm. A call for a congregational prayer was announced; so, we, both the Muhājirūn and the Anṣār, came together. In the middle of us, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* stood up and asked, "O people! What do you bear witness?"

The people said, "We bear witness that there is no god but Allah?"

"What else do you bear witness?" the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* asked.

"We bear witness that Muḥammad is His servant and apostle," the people answered.

"Who is your guardian?" he further asked.

"Allah and His Apostle are our guardians," they answered.

"Who is your guardian?" the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked again and extended his hand to the arm of ʿAlī *(peace of Allah be upon him)*, causing him to stand up. He then put his two hands on the two arms of ʿAlī and declared, "As for every one whose guardians are Allah and His Apostle, ʿAlī is surely his guardian now. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy. O Allah, as for every one of the people who loves ʿAlī, please love him; but whoever hates him, please hate him…"

This narration is mentioned by al-Ṭabarānī.

The compiler of this book comments: In a brief form, al-Muttaqī al-Hindī mentions the same narration in *Kanz al-ʿUmmāl* (vol. 6, page 154).

With a little difference in the text, al-Haythamī, too, cites the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 106).

Kanz al-ʿUmmāl, vol. 6, page 399:

Al-Muttaqī al-Hindī writes down: ʿAlī *(peace of Allah be upon him)* is reported to have said that the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* resided under the tree at Khumm and then came out (of his tent) holding ʿAlī *(peace of Allah be upon him)* by the arm. He asked, "O people! Do you bear witness that Allah is your Lord?"

"Yes, we do," they answered.

"Do you bear witness that Allah and His Apostle have a greater authority over you than you have over yourselves, and Allah and His Apostle are your guardians?" he *(peace and blessings of Allah be upon him [and upon his Household])* further asked.

"Yes, we do," they answered.

Then the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* declared, "Now, as for every one who has regarded Allah and His Apostle as his guardian-masters, he must regard this one as his guardian-master. I am leaving behind amongst you what shall save you from deviation forever if you only adhere to them; that is, the Book of Allah, one extreme of which is in the Hand of Allah while the other is in your hands, and the members of my Household."

This narration is quoted by Ibn Jarīr, Ibn Abī-ʿĀṣim, and al-Maḥāmilī in *al-Amālī* where he decided the narration as authentic.

Kanz al-ʿUmmāl, vol. 6, page 403:

Al-Muttaqī al-Hindī writes down: ʿUmayr ibn Saʿd is reported to have said: I was present when ʿAlī *(peace of Allah be upon him)* gathered the people in the courtyard of the mosque and said, "I now adjure by Allah every man who heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'As for

every one whose master I am, ʿAlī is now his master,' to stand up and bear witness to this."

So, eighteen persons stood up and bore witness that they had heard the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying that.

This narration is mentioned by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

The compiler of this book comments: Citing the same narration in *Majmaʿ al-Zawā'id* (vol. 9, page 108), al-Haythamī comments, "The chain of authority of this narration is acceptable."

Kanz al-ʿUmmāl, vol. 6, page 403:

Al-Muttaqī al-Hindī writes down: Zayd ibn Arqam is reported to have said: ʿAlī *(peace of Allah be upon him)* requested those who had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying on that day at Ghadīr Khumm, "Do you not know that I have a greater authority over the believers than they have over themselves?"

"Yes, we do," the addressees answered.

"Now," the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said. "As for every one whose master I am, ʿAlī must be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy."

Twelve persons stood up and testified to ʿAlī's words.

Kanz al-ʿUmmāl, vol. 6, page 403:

Al-Muttaqī al-Hindī writes down: Abū-Isḥāq is reported to have that ʿAmr Dhī-Murr, Saʿīd ibn Wahab, and Zayd ibn Yathīʿ said: Adjuring the people by Allah, we witnessed ʿAlī *(peace of Allah be upon him)* in the courtyard of the mosque saying, "I adjure by Allah every man who heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying what he said on that day at Ghadīr Khumm to stand up and bear witness."

So, thirteen people stood up and bore witness that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Do I not have a greater authority over the believers than they have on themselves?"

"Yes, Allah's Apostle! You do," they answered.

So, he took ʿAlī *(peace of Allah be upon him)* by the arm and declared, "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy; and love whosoever loves him and hate whosoever hates him; and support whosoever supports him and disappoint whosoever disappoints him."

This narration is mentioned by al-Bazzār, Ibn Jarīr, and al-Khalʿī in *al-*

Khalʿiyyāt. Al-Haythamī comments, "The transmitters of this narration are trustworthy."

Kanz al-ʿUmmāl, vol. 6, page 405:

Al-Muttaqī al-Hindī writes down: Saʿd is reported to have said: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say three things about ʿAlī; if I could have only one of them, this would have been dearer to me than this world and whatever therein. I heard him say, "'ʿAlī, your position with me is the same as Aaron's position to Moses, except that no prophet will come after me.'

And I heard him say, 'Tomorrow, I will give the standard to a man who loves Allah and His Apostle and is loved by Allah and His Apostle. He never absconds.'

I also heard him say, 'As for any one whose master I am, ʿAlī must now be his master.'

This narration is mentioned by Ibn Jarīr.

Kanz al-ʿUmmāl, vol. 6, page 406:

Al-Muttaqī al-Hindī writes down: ʿAlī *(peace of Allah be upon him)* is reported to have said that the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took him by the hand on that day at Ghadīr Khumm and declared, "O Allah! As for every one whose master I am, ʿAlī is now his master."

This narration is mentioned by Ibn Rāhawayh and Ibn Jarīr.

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 1, part 1, page 319:

Ibn Ḥajar al-ʿAsqalānī writes down: In his book *Kitāb al-Muwālāt*, Ibn ʿUqdah writes down the narration of Ḥabīb ibn Badīl ibn Warqā' al-Khuzāʿī on the authority of Abū-Maryam on the authority of Zarr ibn Ḥubaysh who said: ʿAlī *(peace of Allah be upon him)* asked, "How many companions of Allah's Apostle are present here?"

Twelve people, among whom were Qays ibn Thābit and Ḥabīb ibn Badīl ibn Warqā', stood up and bore witness that they had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, "As for every one whose master I am, ʿAlī must now be his master."

The compiler of this book comments: Citing the same narration in *Usd al-Ghābah* (vol. 1, page 368), Ibn al-Athīr al-Jazrī writes down: ʿAlī *(peace of Allah be upon him)* went out of the place when some riders with swords received him and said, "Peace be upon you, O leader of the believers. Peace and Allah's mercy and blessings be upon you, O our master."

ʿAlī *(peace of Allah be upon him)* asked, "How many companions of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* are present here?"

Twelve men, among whom were Qays ibn Thābit, Hāshim ibn ʿUtbah, and Ḥabīb ibn Badīl ibn Warqā', stood up and bore witness that they had heard the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying, "As for every one whose master I am, ʿAlī must now be his master."

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 2, part 1, page 57:

Ibn Ḥajar al-ʿAsqalānī writes down: In his book *Kitāb al-Muwālāt*, Ibn ʿUqdah writes down that Ḥabbah ibn Juwayn is reported to have said: On that day at Ghadīr Khumm, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called everyone to attend a congregational prayer… On that day, I was a polytheist. The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* raised ʿAlī's *(peace of Allah be upon him)* arms so high that I could see the armpits. He then declared, "As for every one whose master I am, ʿAlī must now be his master."

The compiler of this book comments: Citing the same narration in *Usd al-Ghābah* (vol. 1, page 367), Ibn al-Athīr al-Jazrī writes down: Yaʿqūb ibn Yūsuf is reported to have quoted… on the authority of Ḥabbah ibn Juwayn al-ʿAranī al-Bujalī who said: On that day at Ghadīr (Khumm), the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called everyone to attend a congregational prayer at midday. Opening his speech with statements of praise and commendation of Allah, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "O people! Do you all know that I have a greater authority over you than you have over yourselves?"

"Yes, we do," they answered.

He then declared, "So, as for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy."

The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* raised ʿAlī's *(peace of Allah be upon him)* arms so high that I could see the armpits. On that day, I was still a polytheist.

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 3, part 1, page 29:

Ibn Ḥajar al-ʿAsqalānī writes down: In his book *Kitāb al-Muwālāt*, Ibn ʿUqdah writes down on the authority of ʿUmar ibn ʿAbdullāh ibn Yaʿlā ibn Murrah on the authority of his father who quoted his father as saying: When ʿAlī *(peace of Allah be upon him)* came to al-Kūfah, he adjured the people to bear witness that they heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, "As for every one whose master I am, ʿAlī must now be his master."

So, more than ten people stood up and bore witness to that. One of them was Zayd -*or* Yazīd- ibn Sharāḥīl al-Anṣārī.

The compiler of this book comments: Citing the same narration in *Usd al-Ghābah* (vol. 5, page 6), Ibn al-Athīr al-Jazrī writes down: Abū-Mūsā narrated to us… that Abu'l-ʿAbbās ibn ʿUqdah… reported on the authority of ʿAmr ibn ʿAbdullāh ibn Yaʿlā on the authority of his father who quoted his father as saying: I had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy."

When ʿAlī *(peace of Allah be upon him)* came to al-Kūfah, he adjured the people (to bear witness to that); so, more than ten persons, among whom were Abū-Ayyūb in whose house the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* lived when he first came to al-Madīnah and Nājiyah ibn ʿAmr al-Khuzāʿī, stood up and bore witness to that.

Ibn al-Athīr al-Jazrī also cites this narration in *Usd al-Ghābah* (vol. 2, page 233).

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 4, part 1, page 16:
Ibn Ḥajar al-ʿAsqalānī writes down: In his book *Kitāb al-Muwālāt*, Ibn ʿUqdah writes down on the authority of ʿUmar ibn ʿAbdullāh ibn Yaʿlā ibn Murrah on the authority of his father who quoted his father as saying: I had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, "As for every one whose master I am, ʿAlī must now be his master." When ʿAlī *(peace of Allah be upon him)* came to al-Kūfah, he adjured the people (to bear witness to that); so, seven persons, among whom was ʿĀmir ibn Laylā al-Ghifārī, stood up and bore witness to that.

The compiler of this book comments: Ibn Ḥajar re-cites the same narration on page 223 of volume 6 of his book.

Ibn al-Athīr, citing the same narration in *Usd al-Ghābah* (vol. 3, page 93) adds: The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "…O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy."

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 4, part 1, page 14:
Ibn Ḥajar al-ʿAsqalānī writes down: In his book *Kitāb al-Muwālāt*, Ibn ʿUqdah writes down on the authority of Mūsā ibn Aktal ibn ʿUmayr al-Numayrī who said: My uncle ʿĀmir ibn ʿUmayr narrated to us… *he then mentions the same Prophetic tradition*.

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 4, part 1, page 143:
Ibn Ḥajar al-ʿAsqalānī writes down: Counting the innumerable chains of authority that reported the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* to have said, "As for every one whose master I am, ʿAlī must now be his

master," Abu'l-ʿAbbās ibn ʿUqdah writes down on the authority of Ibrāhīm ibn Muḥammad (who might be Ibn Abū-Yaḥyā) who reported Jaʿfar ibn Muḥammad on the authority of his father, and Ayman ibn Nābil ibn ʿAbdullāh ibn Yāmīl who said: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, "As for every one whose master I am… etc." Abū-Mūsā continued the Prophetic tradition.

The compiler of this book comments: Citing the same narration in *Usd al-Ghābah* (vol. 3, page 274), Ibn al-Athīr al-Jazrī writes down: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose master I am, ʿAlī must now be his master."

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 4, part 1, page 169:

Ibn Ḥajar al-ʿAsqalānī writes down: In his book *Kitāb al-Muwālāt*, Ibn ʿUqdah writes down: ʿAbd al-Raḥmān ibn ʿAbd-Rabbin al-Anṣārī is one of those who reported the Prophet's saying: "As for every one whose master I am, ʿAlī must now be his master."

Al-Aṣbagh ibn Nubātah is reported to have said: When ʿAlī *(peace of Allah be upon him)*, in the courtyard of the mosque, adjured by Allah every one who had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, "As for every one whose master I am, ʿAlī must now be his master," to stand up and testify to that, more than ten persons, amongst whom were Abū-Ayyūb, Abū-Zaynab, and ʿAbd al-Raḥmān ibn ʿAbd-Rabbin, stood up and said, "We bear witness that we had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'Verily, Allah is my guardian and I am the guardian of the believers. So, as for every one whose guardian-master I am, ʿAlī must be his guardian-master."

The compiler of this book comments: Re-citing the same Prophetic tradition in *al-Iṣābah* (vol. 7, part 1, page 78), Ibn Ḥajar writes it down in the following form: … they said, "We all bear witness that we saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, on that day at Ghadīr Khumm, taking you by your arm and raising it and we heard him saying thereafter, 'Do you all bear witness that I have conveyed (the message of the Lord)?'

'Yes, we do bear witness to that,' the addressees answered.

He then declared, 'As for every one whose master I am, ʿAlī must now be his master.'"

Mentioning the same narration in *Usd al-Ghābah* (vol. 5, page 205), Ibn al-Athīr added: "The Prophet said, '… O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy; and love whosoever loves him, and help whosoever helps him, and hate

whosoever hates him.'"

Al-Ṭaḥḥāwī, in *Mushkil al-Āthār* (vol. 2, page 307) adds: "The Prophet said, '… O Allah… and hate whosoever hates him and support whosoever supports him and disappoint whosoever disappoints him.'"

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 4, part 1, page 182:

Ibn Ḥajar al-ʿAsqalānī writes down: In his book *Kitāb al-Muwālāt*, Abu'l-ʿAbbās ibn ʿUqdah mentions ʿAbd al-Raḥmān ibn Mudlij and writes down: On the authority of Mūsā ibn al-Naḍr ibn al-Rabīʿ al-Ḥimṣī, ʿAbd al-Raḥmān said: Saʿd ibn Ṭālib Abū-Ghaylān narrated to me that Abū-Isḥāq said: Many people whose number I cannot count related to me that ʿAlī *(peace of Allah be upon him)* was in the courtyard of the mosque when he adjured by Allah every one who had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, "As for every one whose master I am, ʿAlī must now be his master," to stand up and bear witness to that. So, some people, among whom was ʿAbd al-Raḥmān ibn Mudlij, stood up and bore witness to that.

This narration is quoted by Ibn Shāhīn from Ibn ʿUqdah, and Abū-Mūsā completed it.

The compiler of this book comments: Citing the same narration in *Usd al-Ghābah* (vol. 3, page 321), Ibn al-Athīr al-Jazrī writes down: … Some people stood up and bore witness that they had heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying so, but some others concealed the testimony; so, they did not depart this life before they lost their sight and were afflicted by an epidemic. Amongst them were Yazīd ibn Wadīʿah and ʿAbd al-Raḥmān ibn Mudlij.

Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 7, part 1, page 156:

Ibn Ḥajar al-ʿAsqalānī writes down: In his book *Kitāb al-Muwālāt*, in which he compiles the different chains of authority that reported the Ghadīr Tradition, Ibn ʿUqdah mentions the name of Abū-Qudāmah al-Anṣārī. He thus writes down: Through his chain of authority, Muḥammad ibn Kathīr reports Fiṭr to have quoted Abu'l-Ṭufayl as saying: We were present with ʿAlī *(peace of Allah be upon him)* when he said, "I now adjure by Allah every one who was present on that day at Ghadīr Khumm (to stand up and bear witness)."

So, seventeen people, among whom was Abū-Qudāmah al-Anṣārī, stood up and bore witness that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said what he said on that day.

Abū-Mūsā then continues the narration.

The compiler of this book comments: Citing the same narration, Ibn al-Athīr al-Jazrī, in *Usd al-Ghābah* (vol. 5, page 276), writes down: Through a chain of authority… Abu'l-Ṭufayl is reported to have said: We were present with

ʿAlī *(peace of Allah be upon him)* when he said, "I now adjure by Allah every one who was present on that day at Ghadīr Khumm (to stand up and bear witness)."

So, seventeen people, among whom was Abū-Qudāmah al-Anṣārī, stood up and said: With the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, we were on our journey back after having accomplished the rituals of the Farewell Pilgrimage, when he, at midday, came out from his tent and ordered that some trees should be tied up together so that a dress should be cast on them to form a shadow. He then called upon all of us to come and follow him in a congregational prayer. We all responded and followed him in that prayer. He then stood up, uttered statements of praise and commendation of Allah the All-exalted and then said, "O people! Do you all know that Allah the Almighty and All-majestic is my Guardian, and I am the guardian of the believers and I have a greater authority over them than they have over themselves?"

As he repeated this statement several times, we all answered, "Yes, we do."

He then took you (i.e. ʿAlī) by the arm and declared, "As for every one whose guardian-master I am, ʿAlī must now be his guardian-master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy." He repeated this statement three times.

Usd al-Ghābah, vol. 1, page 308:

Ibn al-Athīr writes down: Through his chain of authority, Abū-Aḥmad al-ʿAskarī reports ʿImārah ibn Yazīd on the authority of ʿAbdullāh ibn al-ʿAlā' on the authority of al-Zuhrī… who said: I heard Abū-Junaydah Jandaʿ ibn ʿAmr ibn Māzin saying: I have heard the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* say, "Whoever forges a lie against me deliberately, must find himself a place in Hellfire."

I have also heard him—otherwise, may my ears be deafened—when he was on his journey back from Makkah, after accomplishing the Farewell Pilgrimage, resided near a stream called Ghadīr Khumm, gathered the people, delivered a speech, took ʿAlī *(peace of Allah be upon him)* by the arm and declared, "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy."

ʿAbdullāh said: I advised al-Zuhrī, saying, "Never say this in Shām as you can hear them saying swearwords about ʿAlī *(peace of Allah be upon him)* openly."

He answered, "By Allah, I know many more virtues of ʿAlī *(peace of Allah be upon him)* that if I say one of them, I will most surely be killed."

Usd al-Ghābah, vol. 2, page 307:

Through his chain of authority, Ibn al-Athīr reports al-Aṣbagh ibn Nubātah to have said: In the courtyard of the mosque, ʿAlī *(peace of Allah be upon him)* adjured by Allah every one who had heard the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* saying what he said on that day at Ghadīr Khumm to stand up and bear witness, and that none should stand up except one who had directly heard that from the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*. So, more than ten men, amongst whom were Abū-Ayyūb al-Anṣārī, Abū-ʿAmrah ibn Muḥṣan, Abū-Zaynab, Sahl ibn Ḥanīf, Khuzaymah ibn Thābit, ʿAbdullāh ibn Thābit al-Anṣārī, Ḥabashī ibn Junādah al-Salūlī, ʿUbayd ibn ʿĀzib al-Anṣārī, al-Nuʿmān ibn ʿAjlān al-Anṣārī, Thābit ibn Wadīʿah al-Anṣārī, Abū-Fuḍālah al-Anṣārī, and ʿAbd al-Raḥmān ibn ʿAbd-Rabbin, stood up and declared, "We bear witness that we heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'Behold! Allah the Almighty and All-majestic is my master and I am the master of the believers. Behold! As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian, be the enemy of whosoever takes him as enemy, love whosoever loves him, hate whosoever hates him, and help whosoever helps him."

Al-Imāmah wa'l-Siyāsah, page 93:

Ibn Qutaybah writes down: A man from the Ḥamdān tribe, whose name was Burd, is reported to have visited Muʿāwiyah and heard ʿAmr saying swearwords about ʿAlī *(peace of Allah be upon him)*. So, he said, "ʿAmr! Our elder men heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, 'As for every one whose master I am, ʿAlī must now be his master.' Is this true or false?"

ʿAmr answered, "This is true and I will add to your information. None of the companions of Allah's Apostle ever had the like of the virtues that ʿAlī enjoyed."

Upon hearing these words, the man panicked… etc.

Mushkil al-Āthār, vol. 2, page 307:

Through his chain of authority, al-Ṭaḥḥāwī reports Muḥammad ibn ʿUmar ibn ʿAlī on the authority of his father ʿAlī *(peace of Allah be upon him)* who said: When the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* resided under that tree near the Ghadīr Khumm stream, he came out from his tent, took ʿAlī *(peace of Allah be upon him)* by the arm, and declared, "O people! Do you not bear witness that Allah is your Lord?"

"Yes, we do," they answered.

He *(peace and blessings of Allah be upon him [and upon his Household])* asked, "Do you not bear

witness that Allah and His Apostle have greater authority over you than that you have over yourselves and that Allah and His Apostle are your masters?"

"Yes, we do," they answered.

He thus declared, "As for every one whose master I am, ʿAlī must now be his master. I am leaving behind me two things that will save you from deviation forever if you only hold fast to them; that is, the Book of Allah, which is currently between your hands, and the members of my Household."

Fayḍ al-Qadīr, vol. 6, page 218; Commentary:

Al-Mannāwī writes down: The Ghadīr Tradition is also reported by al-Daylamī in this form: [The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said:] "As for every one whose prophet I am, ʿAlī must now be his guardian-master."

For this reason, Abū-Bakr is reported to have said, "ʿAlī is the household of Allah's Apostle." This is reported by al-Dāraquṭnī.

The compiler of this book comments: The same Prophetic tradition is cited in *Kunūz al-Ḥaqā'iq* (page 147) in this form: [The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said:] "As for every one whose guardian-master I am, ʿAlī must now be his guardian-master."

He then comments: This tradition is reported by al-Daylamī.

Majmaʿ al-Zawā'id, vol. 7, page 17:

Al-Haythamī writes down: ʿAmmār ibn Yāsir is reported to have said: A beggar stopped next to ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* while he was offering a prayer in the posture of invocatory genuflection. So, ʿAlī took off the ring that was on his finger and gave it to the beggar. The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then came and he was informed of this. Immediately, this Qur'ānic verse was revealed to him: "*Only Allah is your guardian-master and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow*."

The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* recited this verse and declared, "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy."

This narration is cited in al-Ṭabarānī's *al-Muʿjam al-Awsaṭ*.

Majmaʿ al-Zawā'id, vol. 9, page 105:

Al-Haythamī writes down: Zayd ibn Arqam is reported to have said: On the command of Allah's Apostle *(peace and blessings of Allah be upon him [and upon his Household])*, the thorns of some trees were removed and the area under them was swept and splashed with water. Then, the Apostle of Allah *(peace and blessings of Allah be upon him [and*

upon his Household]) delivered a speech in which he foretold us of whatever would come to pass up to the hour (i.e. exact time) of the Day of Resurrection. I swear it by Allah. He then said, "O people! Who has a greater authority over you than you have over yourselves?"

We answered, "Allah and His Apostle have a greater authority over us."

He thus declared, "So, as for every one whose master I am, this one (i.e. ʿAlī) must now be his master."

He then extended his hand and prayed, "O Allah, be the guardian of whosoever takes ʿAlī for guardian and be the enemy of whosoever takes him for enemy."

This narration is recorded by al-Ṭabarānī, although al-Bazzār records it in a more perfect form.

Dāwūd ibn Yazīd al-Awadī is reported to have quoted his father as saying: Abū-Hurayrah, once, entered the mosque and the people gathered around him. A young man stood up and asked, "I adjure you all by Allah. Have you heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy?'"

He said, "As for me, I bear witness that I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, 'As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as guardian and be the enemy of whosoever takes him as enemy.'"

This narration is reported by Abū-Yaʿlā, al-Bazzār, who reports a narration similar to this one, and al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*.

Majmaʿ al-Zawā'id, vol. 9, page 106:

Al-Haythamī writes down: Mālik ibn al-Ḥuwayrith is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose master I am, ʿAlī must now be his master."

This narration is reported by al-Ṭabarānī. The transmitters of this narration have been decided as trustworthy.

Majmaʿ al-Zawā'id, vol. 9, page 107:

Al-Haythamī writes down: Ḥumayd ibn ʿImārah is reported to have said: I heard my father saying: I heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* say, while he took ʿAlī by the arm, "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes him as guardian and be the enemy of whosoever takes him as enemy."

This narration is reported by al-Bazzār.

Majmaʿ al-Zawā'id, vol. 9, page 108:

Al-Haythamī writes down: ʿAbdullāh ibn ʿAbbās is reported to have quoted the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* as saying, "As for every one whose master I am, ʿAlī must now be his master."

This is a part of a narration that is reported by al-Bazzār through trustworthy transmitters.

Abū-Saʿīd is reported to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "As for every one whose master I am, ʿAlī must now be his master."

This narration is recorded in al-Ṭabarānī's *al-Muʿjam al-Awsaṭ*.

The compiler of this book comments: It seems suitable to cite hereinafter a few other traditions on the same subject although they do not comprise the Holy Prophet's statement: "As for every one whose master is I, ʿAlī must now be his master."

Musnad Aḥmad, vol. 1, page 119:

Through his chain of authority, Aḥmad ibn Ḥanbal reports ʿAbd al-Raḥmān ibn Abī-Laylā to have said: I was present when ʿAlī *(peace of Allah be upon him)*, in the courtyard of the mosque, said, "I now adjure by Allah every man who had heard and seen the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying what he said on that day at Ghadīr Khumm to stand up and bear witness. Yet, none should stand up except those who saw him personally."

So, twelve men stood up and said, "We saw him (i.e. the Apostle of Allah) take you by the arm, and we heard him saying, 'O Allah, be the guardian of whosoever takes ʿAlī as guardian, be the enemy of whosoever takes him as enemy, support whosoever supports him, and disappoint whosoever disappoints him.'"

Thus, everybody stood up except three men. ʿAlī *(peace of Allah be upon him)* therefore imprecated Allah's chastisement upon those who refrained from standing up and bearing witness to what they had seen and heard from the Prophet *(peace and blessings of Allah be upon him [and upon his Household])*. As a result, they were inflicted by chastisement due to ʿAlī's imprecation.

Musnad Aḥmad, vol. 3, page 71:

Through his chain of authority, Aḥmad ibn Ḥanbal reports Abū-Saʿīd al-Khidrī to have said: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* said, "Fear of people must never prevent one from saying the truth when one has known it."

Abū-Saʿīd then wept and said, "By Allah, we did witness the truth, but we failed to say it."

The compiler of this book comments: This narration holds a clear-cut indication that Abū-Saʿīd, and some others, had heard the Holy Prophet's statement on that day at Ghadīr Khumm, but they failed to declare it for fear of people. For this reason, Abū-Saʿīd wept. However, Allah knows best.

Usd al-Ghābah, vol. 4, page 114; Biography of ʿAmr ibn Sharāḥīl:

… The Prophet *(peace and blessings of Allah be upon him [and upon his Household])* is reported to have said: "O Allah, please support whosoever supports ʿAlī and impart honor to whosoever honors him."

The compiler of this book comments: The same Prophetic tradition is mentioned by Ibn Ḥajar in *al-Iṣābah fī Tamyīz al-Ṣaḥābah* (vol. 4, page 305) and by al-Muttaqī al-Hindī in *Kanz al-ʿUmmāl* (vol. 6, page 158) where he adds: "… and disappoint whosoever disappoints him."

Khaṣāʾiṣ ʿAlī ibn Abī-Ṭālib, page 4:

Through his chain of authority, al-Nassā'ī reports ʿĀ'ishah bint Saʿd to have said: I heard my father say: I saw the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* on that day at al-Juḥafah take ʿAlī *(peace of Allah be upon him)* by the arm and deliver a speech. Opening his speech with statements of praise and commendation of Allah, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "O people! I am your guardian-master."

"You have said the truth, O Allah's Apostle!" they all said.

He then took ʿAlī by the arm, raised it, and declared. "This one is my successor. He will settle my debts on behalf of me. I am the guardian of whosoever takes him for guardian and I am the enemy of whosoever takes him for enemy."

Kanz al-ʿUmmāl, vol. 6, page 155:

… [The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said:] "O Allah, please help him and help the others through him; please have mercy upon him and have mercy upon the others through him; please grant him victory and grant others victory through him. O Allah, please be the guardian of whosoever takes him as guardian and be the enemy of whosoever takes him as enemy." He meant ʿAlī *(peace of Allah be upon him)*.

This narration is reported by al-Ṭabarānī on the authority of Ibn ʿAbbās.

Majmaʿ al-Zawā'id, vol. 9, page 107:

Al-Haythamī writes down: Nadhīr is reported to have said: On the day of the Battle of the Camel, I heard ʿAlī *(peace of Allah be upon him)* saying to Ṭalḥah, "I adjure you by Allah, Ṭalḥah! Have you not heard the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* saying, 'O Allah, please be the guardian

of whosoever takes him as guardian and be the enemy of whosoever takes him as enemy?'"

Ṭalḥah said, "Yes, I have."

After that, Ṭalḥah withdrew himself from the fight.

This narration is reported by al-Bazzār.

Majmaʿ al-Zawā'id, vol. 9, page 166:

Al-Haythamī writes down: Ummu-Salamah, the Holy Prophet's wife, is reported to have said: One day, Fāṭimah the daughter of the Prophet came to her father carrying al-Ḥasan and al-Ḥusayn on her hips and carrying in her hand a stony pot in which she had cooked a soup for her father. When she put the pot before him, the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* asked, "Where is Abu'l-Ḥasan?"

"He is in the house," Fāṭimah answered.

The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called him to come. When he came, the Prophet, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn sat to eat. Yet, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* did not invite me to share them in that meal. In fact, he had never failed to invite me to any meal that was brought to him except this time.

When they finished, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* covered them with his garment and prayed, "O Allah, be the enemy of any one who takes them as enemies and be the guardian of whosoever takes them as guardians."

This narration is reported by Abū-Yaʿlā through an acceptable chain of authority.

39

ʿUmar and Abū-Bakr said to Imam ʿAlī, "You have become the master of every believing man and woman."

Musnad Aḥmad, vol. 4, page 281:

Through his chain of authority, Aḥmad ibn Ḥanbal reports al-Barā' ibn ʿĀzib to have said: We were with the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* [on his way back from Makkah after accomplishing the rites of the Farewell Pilgrimage]. We resided near a stream called Ghadīr Khumm… The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* took ʿAlī by the arm and declared, "As for any one who has regarded me as his master, ʿAlī is now his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian, and be the enemy of whoever incurs the hostility of ʿAlī."

After that, ʿUmar met ʿAlī and said, "Congratulations to you, O son of Abū-Ṭālib. You have become and turned to be the master of every believing man and woman."

The compiler of this book comments: In Section 38 of this chapter, I have mentioned in details the names of the numerous master scholars of *ḥadīth* who cite this narration in their books.

Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Mā'idah, Verse 67:

Al-Fakhr al-Rāzī writes down: … This Qur'ānic verse was revealed in praise of ʿAlī ibn Abī-Ṭālib. So, when it was revealed to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he took ʿAlī by the arm and declared, "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever incurs his hostility." So, ʿUmar met ʿAlī and said, "Congratulations to you! You have become my master as well as the master of every believing man and woman."

Tārīkh Baghdād, vol. 8, page 290:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Abū-Hurayrah to have said: Whoever observes ritual fasting on the eighteenth of Dhu'l-Ḥijjah, Allah shall award him the reward of fasting for sixty months. The eighteenth of Dhu'l-Ḥijjah is the day on which the Prophet, at Ghadīr Khumm, took ʿAlī ibn Abī-Ṭālib by the hand and asked, "Do I not have greater authority over the believers (than they have over themselves)?" "Yes, you do, Allah's Apostle!" the addressees answered. Hence, the Prophet *(peace*

and blessings of Allah be upon him [and upon his Household]) declared, "As for any one whose master I am, ʿAlī must now be his master."

Then, ʿUmar ibn al-Khaṭṭāb said to ʿAlī, "Felicitations, O son of Abū-Ṭālib! You have become my chief and the chief of every Muslim."

On this occasion, Allah revealed this Qur'ānic verse: *This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion*."

The compiler of this book comments: Through another chain of authority, al-Khaṭīb al-Baghdādī cites another narration of the same purport.

Fayḍ al-Qadīr, vol. 6, page 217; Commentary:

Al-Mannāwī writes down: … When Abū-Bakr and ʿUmar heard that (i.e. the Holy Prophet's statement, "As for every one whose master I am, ʿAlī must now be his master."), they said to ʿAlī *(peace of Allah be upon him)*, "Son of Abū-Ṭālib, you have become the master of every believing man and woman."

On the authority of Saʿd ibn Abī-Waqqāṣ, al-Dāraquṭnī cites this narration.

The compiler of this book comments: The same narration is also cited by Ibn Ḥajar in *al-Ṣawāʿiq al-Muḥriqah*, page 26.

Dhakhā'ir al-ʿUqbā, page 68:

Muḥibb al-Dīn al-Ṭabarī writes down: It is reported that, one day, two Bedouins sued one another before ʿUmar, who requested ʿAlī *(peace of Allah be upon him)* to judge between them, saying, "Abu'l-Ḥasan, you may judge between these two."

Yet, one of them said, "Will this one judge between us?"

ʿUmar jumped to the man, took him by the neckband and said, "Do you know who this is? This is your master and the master of every believing man and woman. Whoever fails to regard this one as his master, is not a true believer."

This narration is recorded by Ibn al-Sammān in *Kitāb al-Muwāfaqah*.

The compiler of this book comments: The same narration is also cited by Ibn Ḥajar in *al-Ṣawāʿiq al-Muḥriqah* (page 107), adding, "This narration is mentioned by al-Dāraquṭnī."

Al-Riyāḍ al-Naḍirah, vol. 2, page 170:

Muḥibb al-Dīn al-Ṭabarī writes down: Having entered into a dispute with someone, ʿUmar said to him, "I accept this man to be the judge between us," referring to ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*.

The man said, "Do you mean this big-bellied one?"

ʿUmar stood up, took the man by the neckband and raised him from the

ground, and said, "Do you know who you have just belittled? This is my master and the master of every Muslim."

This narration is cited by Ibn al-Sammān.

Sālim is reported to have said: ʿUmar was once asked, "You treat ʿAlī in a distinctive way that you never use with any other companions of Allah's Apostle. Why is that?"

ʿUmar answered, "That is because he is my master."

This narration is cited by Ibn al-Sammān.

The compiler of this book comments: The same narration is also cited by Ibn Ḥajar in *al-Ṣawāʿiq al-Muḥriqah* (page 26), adding, "This narration is mentioned by al-Dāraquṭnī."

Al-Riyāḍ al-Naḍirah, vol. 2, page 170:

Muḥibb al-Dīn al-Ṭabarī writes down: ʿUmar is reported to have said, "ʿAlī is the master of every one whose master was the Apostle of Allah."

This narration is cited by Ibn al-Sammān.

40

On the Day of Ghadīr, the Holy Prophet attired Imam ʿAlī with a turban in a style used by angels

Musnad Abī-Dāwūd, vol. 1, page 23:

Through his chain of authority, Abū-Dāwūd al-Ṭayālisī reports Imam ʿAlī *(peace of Allah be upon him)* to have said: On that day at Ghadīr Khumm, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* attired me with a turban and let part of it hang down behind me. He then said, "On the days of the Battle of Badr and the Battle of Ḥunayn, Allah the Almighty and All-majestic aided me with angels who wore turbans in this style."

The compiler of this book comments: The same narration is cited by al-Bayhaqī in *Sunan* (vol. 10, page 14) and by Ibn Ḥajar in *al-Iṣābah* (vol. 4, part 1, page 41) where he adds, "(*Imam ʿAlī said*) The turban was black and one of its edges fell on my shoulder." This narration is recorded by al-Baghawī.

Kanz al-ʿUmmāl, vol. 8, page 60:

Al-Muttaqī al-Hindī writes down: ʿAlī *(peace of Allah be upon him)* is reported to have said, "On that day at Ghadīr Khumm, the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* attired me with a turban and let part of it hang down behind me."

According to another form of this narration, ʿAlī *(peace of Allah be upon him)* said, "… he made the two edges of the turban hang down on my two shoulders."

ʿAlī *(peace of Allah be upon him)* continued: The Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* then said, "On the days of the Battle of Badr and the Battle of Ḥunayn, Allah aided me with angels who wore turbans in this style. Verily, the turban is the dam that separates faith from disbelief."

According to another form of this narration, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "Verily, the turban is the dam that lies between Muslims and polytheists."

This narration is recorded by Ibn Abī-Shaybah, Abū-Dāwūd al-Ṭayālisī, Ibn Manīʿ, and al-Bayhaqī.

Usd al-Ghābah, vol. 3, page 114:

Through his chain of authority, Ibn al-Athīr reports ʿAbd al-Aʿlā ibn ʿAdī to have said: On the day at Ghadīr Khumm, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* called ʿAlī ibn Abī-Ṭālib and attired him with a turban whose margin he loosened from the backside. He then said, "Thus should

you all tie your turbans. Verily, turbans are the distinctive marks of Islam and are the barriers between Muslims and polytheists."

The compiler of this book comments: The same narration is cited by Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍirah* (vol. 2, page 217).

41

Verse of Conveyance was revealed on the Day of Ghadīr in praise of Imam ʿAlī

Asbāb al-Nuzūl, page 150:

Al-Wāḥidī writes down: Abū-Saʿīd Muḥammad ibn ʿAlī al-Ṣaffār narrated to us, saying: Al-Ḥasan ibn Aḥmad al-Mukhalladī narrated to us, saying: Muḥammad ibn Ḥamdūn ibn Khālid narrated to us, saying: Muḥammad ibn Ibrāhīm al-Khalūtī narrated to us, saying: al-Ḥasan ibn Ḥammād Sijjādah narrated to us, saying: ʿAlī ibn ʿĀbis narrated to us on the authority of al-Aʿmash and Abū-Ḥijāb on the authority of ʿAṭiyyah who reported Abū-Saʿīd al-Khidrī to have said:

This Qur'ānic verse was revealed on that day at Ghadīr Khumm in praise of ʿAlī ibn Abī-Ṭālib *(may Allah be pleased with him)*: "*O Our Apostle (Muḥammad!) Deliver thou what hath been sent down unto thee from thy Lord; and if thou dost it not, then it will be as if thou hast not delivered His message at all; and surely will God protect thee from (the mischief) of men*."

Al-Tafsīr al-Kabīr, Exegesis of Sūrah al-Mā'idah, Verse 67:

Al-Fakhr al-Rāzī writes down: … This Qur'ānic verse (i.e. Verse of Conveyance) was revealed in praise of ʿAlī ibn Abī-Ṭālib. So, when it was revealed to the Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])*, he took ʿAlī by the arm and declared, "As for every one whose master I am, ʿAlī must now be his master. O Allah, be the guardian of whosoever takes ʿAlī as his guardian and be the enemy of whosoever incurs his hostility."

Then, ʿUmar met ʿAlī and said, "Congratulations to you! You have become my master as well as the master of every believing man and woman."

This opinion (i.e. the aforesaid Qur'ānic verse was revealed in praise of Imam ʿAlī) is adopted by Ibn ʿAbbās, al-Barā' ibn ʿĀzib, and Muḥammad ibn ʿAlī.

42

Verse of Perfecting the Religion was revealed on that day at Ghadīr Khumm

The Holy Qur'ān reads, "*This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion*."

Al-Durr al-Manthūr, Exegesis of Sūrah al-Mā'idah, Verse 3:

In the margin of his commentary explanation of verse 3 of Sūrah al-Mā'idah, al-Suyūṭī writes down: Ibn Mardawayh and Ibn ʿAsākir records the following narration that is reported from Abū-Sa ʿīd al-Khidrī: After the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* had appointed ʿAlī as his (direct) successor on that day at Ghadīr Khumm and declared his leadership openly, the archangel Gabriel came down to him, carrying this Qur'ānic verse (i.e. *This day have I perfected…*).

Al-Durr al-Manthūr, Exegesis of Sūrah al-Mā'idah, Verse 3:

In the margin of his commentary explanation of verse 3 of Sūrah al-Mā'idah, al-Suyūṭī writes down: Ibn Mardawayh and Ibn ʿAsākir records the following narration that is reported from Abū-Hurayrah: On that day at Ghadīr Khumm, which was the eighteenth of Dhu'l-Ḥijjah, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* declared, "As for every one whose master I am, ʿAlī must now be his master."

Immediately after this declaration, Allah revealed this Qur'ānic verse: (i.e. *This day have I perfected…*).

Tārīkh Baghdād, vol. 8, page 290:

Through his chain of authority, al-Khaṭīb al-Baghdādī reports Abū-Hurayrah to have said: Whoever observes ritual fasting on the eighteenth of Dhu'l-Ḥijjah, Allah shall award him the reward of fasting for sixty months. The eighteenth of Dhu'l-Ḥijjah is the day on which the Prophet, at Ghadīr Khumm, took ʿAlī ibn Abī-Ṭālib by the hand and asked, "Do I not have greater authority over the believers (than they have over themselves)?" "Yes, you do, Allah's Apostle!" the addressees answered. Hence, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* declared, "As for any one whose master I am, ʿAlī must now be his master."

Then, ʿUmar ibn al-Khaṭṭāb said to ʿAlī, "Felicitations, O son of Abū-Ṭālib! You have become my chief and the chief of every Muslim."

On this occasion, Allah revealed this Qur'ānic verse: *This day have I perfected for you your religion and completed My favor on you and chosen*

for you Islam as a religion."

The compiler of this book comments: Al-Khaṭīb al-Baghdādī reports the same narration through another chain of authority.

43

Chastisement was poured down on al-Ḥārith ibn al-Nuʿmān because he rejected the Prophet's appointment of ʿAlī as his successor on the Day of Ghadīr

Nūr al-Abṣār, page 71:

Al-Shabalnajī writes down: Imām Abū-Isḥāq al-Thaʿlabī, in his book of *Tafsīr*, quotes that Sufyān ibn ʿUyaynah was asked to mention the occasion on which this saying of Allah the All-exalted was revealed: "*A questioner asked about a penalty to befall*."[1]

Sufyān said to the asker, "You have just asked me about something that none before you has ever asked me. My father narrated to me from Jaʿfar ibn Muḥammad from his fathers—may Allah be pleased with them—who said that the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])*, on that day at Ghadīr Khumm, called the people to gather around him. When they did, he took ʿAlī *(peace of Allah be upon him)* by the arm and declared, "As for every one whose master I am, ʿAlī must now be his master."

This statement of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* was widely circulated in different countries. When al-Ḥārith ibn al-Nuʿmān al-Fihrī received this news, he came to the Apostle of Allah *(peace and blessings of Allah be upon him [and upon his Household])* riding on a she-camel. When he reached there, he made his she-camel kneel down and rode off it. He then said, "O Muḥammad! You, conveyed the message of Allah the Almighty and All-majestic, ordered us to bear witness that there is no god but Allah and that you are Allah's apostle. So, we accepted that from you as true. You also ordered us to perform five prayers and we accepted that from you, too. Then you ordered us to give alms and we accepted that from you. Then you ordered us to observe fasting during the month of Ramaḍān and we accepted that from you. Then you ordered us to undertake the Ḥajj Pilgrimage and we accepted that from you, too. Then, you have not been satisfied with all that; therefore, you raised the arms of your cousin, preferring him to all of us, and declared, 'As for every one whose master I am, ʿAlī must now be his master.' Is this thing from you personally or from Allah the Almighty and All-majestic?"

Replying to him, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "I swear by the One save Whom there is no other god, this is from Allah the

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[1] Sūrah al-Maʿārij (no. 70), verse 1.

Almighty and All-majestic."

Upon hearing these words, al-Nuʿmān turned his face back towards his riding animal and murmured, "O Allah, if what Muḥammad has just said is the truth, then rain down stones from the sky on us or inflict on us a painful chastisement."

Before al-Nuʿmān could reach his riding animal, Allah the Almighty and All-majestic cast on him a stone that fell on his head and went out from his anus. Hence, al-Nuʿmān was immediately killed by the Lord.

On this occasion, Allah the Almighty and All-majestic revealed these Qur'ānic verses: "*A questioner asked about a penalty to befall the unbelievers, which there is none to ward off; a penalty from Allah, Lord of the Ways of Ascent*."[1]

The compiler of this book comments: Al-Mannāwī, in *Fayḍ al-Qadīr* (vol. 6, page 217), mentions the same narration, but he omits this statement: "Sufyān said: My father narrated to me from Jaʿfar ibn Muḥammad from his fathers…"

[1] Sūrah al-Maʿārij (no. 70), verses 1-3.

44

Imam ʿAlī's direct succession to the Holy Prophet is concluded from the Ghadīr Tradition

The Ghadīr Tradition: *"Whoever has regarded me as his master, must now regard ʿAlī as his master," the Holy Prophet declared on the Day of Ghadīr,* is one of the strongest and most overwhelming proofs that the Shīʿah provide to claim Imam ʿAlī ibn Abī-Ṭālib's Imamate, leadership of the Muslim community, and direct succession to the Holy Prophet *(peace of Allah be upon him and his Household)*.

However, to provide this undeniable Prophetic tradition as evidence, it seems required to discuss both the chains of authority that reported this tradition and the indications mentioned in its text.

As for the *sanad* (i.e. the chain of authorities attesting to the historical authenticity of any narration) of this Prophetic tradition, it is in fact in the highest position of authenticity and strength, because this tradition is described as *mutawātir*; i.e. uninterruptedly reported from the source, since it was reported by the most eminent and distinguished companions and contemporaries of the Holy Prophet *(peace of Allah be upon him and his Household)*, such as:

1. ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)*,
2. ʿAmmār ibn Yāsir,
3. ʿUmar ibn al-Khaṭṭāb,
4. Saʿd ibn Abī-Waqqāṣ,
5. Ṭalḥah ibn ʿUbaydullāh,
6. Zayd ibn Arqam,
7. al-Barā' ibn ʿĀzib,
8. Abū-Ayyūb al-Anṣārī,
9. Buraydah al-Aslamī,
10. Jābir ibn ʿAbdullāh,
11. Jābir ibn Samarah,
12. ʿAbdullāh ibn ʿAbbās,
13. Abū-Saʿīd al-Khidrī,
14. Abū-Hurayrah,
15. Anas ibn Mālik,
16. Ḥudhayfah ibn Usayd,

17. ʿAbdullāh ibn ʿUmar,
18. ʿĀmir ibn Laylā,
19. Ḥabashī ibn Junādah,
20. Jarīr al-Bujalī,
21. Qays ibn Thābit,
22. Sahl ibn Ḥunayf,
23. Khuzaymah ibn Thābit,
24. ʿUbaydullāh ibn Thābit al-Anṣārī,
25. Thābit ibn Wadīʿah al-Anṣārī,
26. Abū-Fuḍālah al-Anṣārī,
27. ʿUbayd ibn ʿĀzib al-Anṣārī,
28. al-Nuʿmān ibn ʿAjlān al-Anṣārī,
29. Ḥabīb ibn Badīl,
30. Hāshim ibn ʿUtbah,
31. Ḥabbah ibn Juwayn,
32. Yaʿlā ibn Murrah,
33. Yazīd ibn Sharāḥīl al-Anṣārī,
34. Nājiyah ibn ʿAmr al-Khuzāʿī,
35. ʿĀmir ibn ʿUmayr,
36. Ayman ibn Nābil,
37. Abū-Zaynab,
38. ʿAbd al-Raḥmān ibn ʿAbd-Rabbin,
39. ʿAbd al-Raḥmān ibn Mudlij,
40. Abū-Qudāmah al-Anṣārī,
41. Abū-Junaydah Jandaʿ ibn ʿAmr ibn Māzin,
42. Abū-ʿAmrah ibn Muḥṣan,
43. Mālik ibn al-Ḥuwayrith,
44. ʿImārah, and
45. ʿAmr ibn Dhī-Murr.

Besides, a big number of other people reported the Ghadīr Tradition, but I could not list all their names.

In his book entitled *Tahdhīb al-Tahdhīb* (vol. 7, page 337), Ibn Ḥajar cites a list of the names of a large number of the Prophet's companions who reported the Ghadīr Tradition. On page 329 of the same book, Ibn Ḥajar

writes down,

> Ibn Jarīr al-Ṭabarī collected the names of the reporters of this Prophetic tradition in a book wherein many times as many as the names I have mentioned in this book are mentioned. He also proved the authenticity of this tradition. Abu'l-ʿAbbās ibn ʿUqdah, too, has dedicated a book to mentioning the ways of narration of this Prophetic tradition; he has therefore mentioned the reports of about seventy companions of the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* and even more.

In *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (vol. 8, page 76), Ibn Ḥajar writes down,

> As for the Prophetic tradition that reads, 'As for every one whose master I am, ʿAlī must now be his master,' it has been mentioned by al-Tirmidhī and al-Nassā'ī. In fact, the ways of narrating this Prophetic tradition are too many to be counted. Ibn ʿUqdah compiled them in an independent book. The majority of its chains of authority are authentic and acceptable."

As for al-Qanadūzī, he writes down in Chapter Four of his *Yanābīʿ al-Mawaddah*,

> Aḥmad ibn Ḥanbal, in his book *Manāqib*, mentions that Muḥammad ibn Jarīr al-Ṭabarī, the author of *Tārīkh al-Rusul wa'l-Mulūk*, mentions fifty seven ways of narration all of which report the event of Ghadīr Khumm. He then compiled these ways of narration in an independent book which he entitled *Kitāb al-Wilāyah*.
>
> This Prophetic tradition is also recorded by Abu'l-ʿAbbās Aḥmad ibn Muḥammad ibn Saʿīd ibn ʿUqdah, who compiled these different chains of authority and ways of narration in an independent book, entitled, *Kitāb al-Muwālāt*, which comprises one hundred and five ways of narration that report the Ghadīr Tradition.
>
> With surprise, the master scholar ʿAlī ibn Mūsā ibn ʿAlī ibn Muḥammad Abu'l-Maʿālī al-Juwaynī, who is known as *Imām al-Ḥaramayn* (Master Scholar of the Two Holy Precincts) and who was the mentor of Abū-Ḥāmid al-Ghazzālī, writes down, "In Baghdad, I saw a book in the hand of a bookbinder that comprised the narration that reported the Ghadīr Tradition, on the cover of which it was written: Volume Twenty-Eight; Ways of Narrating the Prophet's Saying: As For Every One Whose Master I am, ʿAlī Must Now Be His Master. Followed by: Volume Twenty-Nine."

As for the indications of the Ghadīr Tradition, they are clearly manifest,

especially when the circumstances of the Holy Prophet declaring the statement are taken into consideration. To explain, the Arabic word *mawlā* has such numerous meanings like owner, servant, manumitter, manumitted, loved, neighbor, ally, and relatives.

In the Holy Qur'ān, this word has been used to express different meanings. For instance, in verse 5 of Sūrah Maryam (no. 19), the word is used to mean the relatives who are the closest. [1]

The word may also mean patron and supporter. This meaning has also been mentioned in the Holy Qur'ān, Sūrah Muḥammad (no. 47), verse 11.[2]

The Holy Qur'ān has also used this word to mean friend, such as in Sūrah al-Dukhān (no. 44), verse 41.[3]

The word has also come to mean inheritor, such as in Sūrah al-Nisā' (no. 4), verse 33.[4]

However, the most perfect, most apparent, most famous, and most usable meaning of the word *mawlā* is: to have a greater authority over one than that one has over oneself; i.e. to have more priority over one than that which one has over oneself.

Thus, the word *mawlā* is said to express every high-ranking personality whose commands are obeyed and whose judgments are operative. For this reason, the word *mawlā* is said to the lords, because they have greater authority over their servants than the servants have over themselves, since the lords manage the affairs of their servants while the servants are burdens on their masters and they cannot do anything concerning themselves. For this reason, it is not inaccurate to say that one of the meanings of the word *mawlā* is the lord; rather, this meaning enters under the general sense of the word, which is: one having greater authority over another. In other words, the word *mawlā* meaning lord is one of the applicable examples of the general sense of the word (that is, the high-ranking personality whose commands are obeyed and whose judgments are operative), not an

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[1] This Qur'ānic verse reads, "Lo! I fear my kinsfolk (*mawālī*; plural form of *mawlā*) after me, since my wife is barren. Oh, give me from Thy presence a successor. (19/5)"

[2] This Qur'ānic verse reads, "That is because Allah is patron (*mawlā*) of those who believe, and because the disbelievers have no patron. (47/11)"

[3] This Qur'ānic verse reads, "The day on which a friend (*mawlā*) shall not avail his friend aught, nor shall they be helped. (44/41)"

[4] This Qur'ānic verse reads, "And to every one We have appointed heirs (*mawālī*; plural form of *mawlā*) of what parents and near relatives leave. (4/33)"

independent meaning of it.

In brief, any personality who has authority over another is expressed as *mawlā*, aside from the kind of relationship between the high and the low, since this relationship may take the form of lord-servant or master-slave relationships.

With regard to the Holy Prophet's statement: "As for every one whose master (*mawlā*) I am, ʿAlī must now be his master," the only meaning of the word *mawlā* is to have a greater authority over the subjects than they have over themselves. In plainer words, the word *mawlā* mentioned by the Holy Prophet *(peace of Allah be upon him and his Household)* means leader, master, guardian, and chief.

This fact can be proven through numerous decisive points of evidence, as follows:

Before declaring this statement, the Holy Prophet *(peace of Allah be upon him and his Household)* asked the addressees, "Do I not have a greater authority over you than you have over yourselves?"

Only after the addressees gave an affirmative reply to his question, the Holy Prophet *(peace of Allah be upon him and his Household)* declared that ʿAlī should be the master, leader, guardian, and chief of every one who had taken him (i.e. the Holy Prophet) as master, leader, guardian, and chief. This is clear-cut evidence that the word *mawlā* means having a greater authority over others than that they have over themselves; otherwise, the Holy Prophet's question would have been meaningless.

Besides, other forms of this Prophetic statement begin with the Arabic article *fa*, which means: *as the next step*, *therefore*, *so*, *on that account*, *accordingly*, and so on. In fact, this is au indisputable fact proving that the Holy Prophet's declaration depended completely on and was inseparably attached to his previous question.

Similarly, other forms of the same statement confirm that the Holy Prophet *(peace of Allah be upon him and his Household)* said, "Verily, Allah is my Guardian-master and I am the guardian-master of the believers. So, as for every one whose guardian-master I am, ʿAlī must be his guardian-master."

Thus, the Holy Prophet *(peace of Allah be upon him and his Household)* used the expression, "I have greater authority over the believers than they have over themselves," to explain the meaning of his previous words, "I am the guardian-master of the believers."

This is another proof that the word *mawlā*, used by the Holy Prophet, came to mean having greater authority over others; that is, leader, guardian, chief, and master.

According to other forms of the same statement, especially those cited in al-Muttaqī's *Kanz al-ʿUmmāl* and al-Haythamī's *Majmaʿ al-Zawā'id*, the Holy Prophet *(peace of Allah be upon him and his Household)* opened his speech with this introductory statement: "I have not seen but that every prophet lives half of the age of the prophet who came before him…" He then took ʿAlī by the arm and declared, "As for every one over whom I have a greater authority than he has over himself, ʿAlī must now be his guardian…"

This is another clear-cut proof that the word *mawlā* was used by the Holy Prophet *(peace of Allah be upon him and his Household)* to express having a greater authority over others than they have over themselves. In other words, by the word *mawlā*, the Holy Prophet *(peace of Allah be upon him and his Household)* meant leader, master, guardian, and chief. Of course, the different forms of one narration are explanations of it.

According to some other forms of narrating the Holy Prophet's statement, which mixed between the tradition of the two weighty things (*al-thaqalayn*) and the tradition of declaring Imam ʿAlī *(peace of Allah be upon him)* as the guardian-master of the Muslims and the direct successor to the Holy Prophet *(peace of Allah be upon him and his Household)*, he began his declaration with this statement: "O people! Verily, the All-gentle and All-aware Allah informed me that no prophet lived except the half of the age of the one who came before him. As for me, I am sure that I shall be very soon called (to join the vicinity of the Lord) and I must then respond. I am answerable and you are answerable, too. What will your answer be?"

This introductory statement acts as one of the most overwhelming proofs that the Holy Prophet *(peace of Allah be upon him and his Household)* intended to make his will, declare the name of his successor, and nominate Imam ʿAlī *(peace of Allah be upon him)* to the next leadership of the Muslim community so that the people would follow this instruction, pattern after him, and tread in his steps, since it was illogical for the Holy Prophet *(peace of Allah be upon him and his Household)* to allow his mission to come to nothing after him; lest, his followers would be led astray. Hence, the question has nothing to do with declaring ʿAlī as beloved or supported by the Holy Prophet *(peace of Allah be upon him and his Household)*, as is claimed by some anti-Shīʿah so-called scholars, because declaration of such things does not need to be preceded by such statements like declaring the imminent departure from this life and its likes.

Apart from the evident indications of the Holy Prophet's statement, his deeds and behavior on the day of the declaration; that is, the eighteenth of Dhu'l-Hijjah near the Ghadīr Khumm stream, stand for the clearest, strongest, and most overwhelming proof that he *(peace of Allah be upon him and his Household)* was about to declare the name of his successor and the next leader of

the Muslim community, and the word *mawlā*, which he used in his statement, meant leader, guardian, chief, and master, but nothing else.

To explain, the Holy Prophet *(peace of Allah be upon him and his Household)* was on a journey back to al-Madīnah after he had accomplished the rituals of his last Ḥajj pilgrimage, when he ordered all the companions to reside at a place in the middle of the desert at the hottest hour of the day, as was expressed by Zayd ibn Arqam.

He then ordered all those who were behind him to join him and those who were ahead to return to that place, as was mentioned by the reports of Saʿd cited in al-Nassā'ī's *Khaṣā'iṣ*.

He then ordered his followers to sweep the area under a few trees that were there, to splash water on it, and to tie the margins of a garment on these trees so as to make some shadow, as was mentioned by the majority of the reports traced back to Zayd.

He then attired Imam ʿAlī *(peace of Allah be upon him)* with a turban in the style used by the angels, as has been earlier mentioned.

He then delivered a speech in the presence of this crowd of Muslims in which he told them that he would very soon depart this life.

He then took Imam ʿAlī *(peace of Allah be upon him)* by the two arms and raised them so high that the armpits of both of them were seen, as is confirmed by the reports of Ḥabbah ibn Juwayn mentioned in Ibn Ḥajar's *al-Iṣābah*.

Before all that, the Almighty revealed to him a Qur'ānic verse ordering him to convey what was revealed to him by the Lord; otherwise, he would be considered as not having conveyed any part of the Lord's message.

Thus, after the Holy Prophet *(peace of Allah be upon him and his Household)* had declared Imam ʿAlī *(peace of Allah be upon him)* to be his successor and as enjoying greater authority over the believers than they have over themselves, another Qur'ānic verse was revealed to declare the perfection of the religion, the completion of the Divine favor, and the pleasure of the Lord.

The slightest sight at these events demonstrates undoubtedly that the Prophet *(peace of Allah be upon him and his Household)* only intended to name his successor and to appoint Imam ʿAlī *(peace of Allah be upon him)* as the next leader of the Muslim community. Hence, he could make the people understand that they were to follow, after the passing away their Prophet *(peace of Allah be upon him and his Household)*, ʿAlī ibn Abī-Ṭālib. It thus goes without saying that this Prophetic declaration had nothing to do with showing that ʿAlī was loved, supported, and appreciated by the Holy Prophet *(peace of Allah be upon him and his Household)*.

Having heard the Holy Prophet's statement, Abū-Bakr and ʿUmar said to Imam ʿAlī *(peace of Allah be upon him)*, "From now on, you are the master of every

believing man and woman."

As for ʿUmar, he is reported to have said to Imam ʿAlī *(peace of Allah be upon him)* on that occasion, "Felicitations, O son of Abū-Ṭālib! You have become my chief and the chief of every Muslim."

"Congratulations to you, O son of Abū-Ṭālib. You have become and turned to be the master of every believing man and woman."

This fact is another proof confirming that the Holy Prophet's statement had nothing to do with declaring ʿAlī to be loved, supported, and cherished by the Holy Prophet *(peace of Allah be upon him and his Household)*; rather, the statement was a binding document that declared the name of the one who should be the successor to the Holy Prophet *(peace of Allah be upon him and his Household)* and the next leader and chief of Muslims.

To explain, the expressions used by Abū-Bakr and ʿUmar (i.e. *from now on, you are...*, *you have become*… and *you have turned to be*…) indicated that a new position had been given to Imam ʿAlī *(peace of Allah be upon him)* which he did not have before; otherwise, everybody knew that ʿAlī loved whosoever was loved by the Prophet *(peace of Allah be upon him and his Household)* and supported whosoever supported the Prophet *(peace of Allah be upon him and his Household)*. Of course, this fact did not require any further statement or any clarification from the Holy Prophet *(peace of Allah be upon him and his Household)*.

Besides, the incident of al-Ḥārith ibn al-Nuʿmān al-Fihrī who objected to the Holy Prophet *(peace of Allah be upon him and his Household)* *raising the arms of his cousin and preferring him to all others*, as expressed by al-Ḥārith himself, is another proof that the Prophet *(peace of Allah be upon him and his Household)* declared Imam ʿAlī *(peace of Allah be upon him)* as his successor and next leader, master, guardian, and chief of Muslims. This fact annoyed al-Ḥārith very much and raised doubts in him that he objected to the Holy Prophet *(peace of Allah be upon him and his Household)* and wondered if that appointment was from the Prophet or a Divine decree. Answering him, the Holy Prophet *(peace of Allah be upon him and his Household)* confirmed that this was a Divine decree that was revealed to him and he was commanded by the Lord to declare and enforce it.

Al-Ḥārith had no other choice other than imprecating the Lord's chastisement upon himself; so, the Lord's chastisement was inflicted upon him and Allah caused him to die at that very moment.

Hence, if the Prophet's declaration had been to mean that ʿAlī should be loved, supported, and cherished by every one who loved, supported, and cherished the Prophet *(peace of Allah be upon him and his Household)*, this would not have been so important that al-Ḥārith could not bear it; so, he brought to himself the Lord's chastisement.

However, some Sunnite scholars have provided worthless points as futile attempts to claim that the Holy Prophet's statement on that day at Ghadīr Khumm had nothing to do with appointing Imam ʿAlī *(peace of Allah be upon him)* as the direct successor to the Holy Prophet *(peace of Allah be upon him and his Household)* and the next leader of the Muslim community.

Some of these weak and easily refutable points are as follows:

An Arabic grammarian claims that it does not happen in Arabic language that the form *maf ʿal* is used to express *af ʿal* (comparative and superlative adjective); i.e. the word *mawlā* does not mean *awlā* (i.e. having more authority over others than they have over themselves).

To answer to this baseless claim, the Holy Qur'ān—Sūrah al-Ḥadīd (no. 57), verse 15—reads, "This Day shall no ransom be accepted of you, nor of those who rejected Allah. Your abode is the Fire: that is the most proper (*mawlā*) place to claim you: and an evil refuge it is."

In this Qur'ānic verse, the word *mawlā* is used to express *awlā*; meaning, most proper. Hence, the form *maf ʿal* (*mawlā*) has been used to mean *af ʿal* (*awlā*).

Both Shīʿite and Sunnite master scholars of Qur'ānic exegesis (*tafsīr*), such as al-Zamakhsharī, Jalāl al-Dīn al-Suyūṭī, al-Bayḍāwī, Abu'l-Saʿūd, al-Ṭabarī, and al-Tabrisī, have confirmed that the word *mawlā* in the aforesaid Qur'ānic verse means *awlā*. Thus, the verse means: Hellfire is the most proper place for you, disbelievers.

Moreover, this usage can be seen in Arabic poetry, which is considered one of the strongest proofs of Arabic Grammar. For instance, al-Akhṭal, a well-versed Arab poet who lived during the Umayyad dynastic rule and whose distinctive knowledge with Arabic Grammar is undeniable, praises the ruler ʿAbd al-Malik ibn Marwān by describing him as *mawlā*, meaning that he had the greatest authority over all others.

Similarly, Abū-ʿUbaydah Muʿammar ibn al-Muthannā, a conversant Arab grammarian, states in his book on Qur'ānic exegesis entitled *al-Majāz* (vol. 2, page 254), "The word *mawlā* mentioned in the verse (i.e. verse 15 of Sūrah al-Ḥadīd) means *awlā*; that is, the most proper."

He then invokes a poetic verse composed by Labīd, a famous Arab poet who lived before the advent of Islam and whose poem is considered one of the best ten poems in Arabic poetry, as evidence of his claim. In this poetic verse, Labīd used the word *mawlā* to mean *awlā*.

Of course, no one can deny Abū-ʿUbaydah Muʿammar ibn al-Muthannā's verses in (Arabic) syntax and no one can accuse him of having an inclination for Imam ʿAlī *(peace of Allah be upon him)*; rather, he is said to have been Khārijite; i.e.

a foe of Imam ʿAlī *(peace of Allah be upon him)*.

As for Ibn Qutaybah al-Daynawarī, he writes down the following in his book *Gharīb al-Qur'ān wa-Mushkiluh* (vol. 2, page 164): "The word *mawlā* mentioned in the verse (i.e. verse 15 of Sūrah al-Ḥadīd) means *awlā*; that is, the most proper." Ibn Qutaybah, too, invokes Labīd's poetic verse as evidence.

In his commentary on Labīd's poem, al-Zawzanī writes down in his book *Sharḥ Muʿallaqat Labīd*, page 106, Beirut - AH 1377/AD 1985, "The word *mawlā* mentioned in this poetic verse means *awlā*; i.e. the most proper. In the same way, the word *mawlā* mentioned in the Holy Qur'ān, Sūrah al-Ḥadīd, verse 15, means *awlā*; that is, the most proper."

Explaining the Qur'ānic expression, "*hiya mawlākum*," Ibn Ḥajar al-ʿAsqalānī, writes down in *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (vol. 8, page 482): "The word *mawlā* means *awlā*; that is, the most proper. The same explanation is mentioned by Abū-ʿUbaydah."

As for Abū-Bakr Muḥammad ibn al-Qāsim al-Anbārī, he mentions the meanings of the word *mawlā* in his book *Tafsīr al-Mushkil fi'l-Qur'ān* as follows: "The word *mawlā* means guardian and means the one who has the greatest authority over others. This meaning has been used in the Holy Qur'ān, Sūrah al-Ḥadīd, verse 15, as well as in one of Labīd's poems."

Al-Fakhr al-Rāzī, in *al-Tafsīr al-Kabīr*, reports al-Kalbī, al-Zajjāj, al-Farrā', and Abū-ʿUbaydah to have explained the word *mawlā* mentioned in the verse under discussion as the most proper; i.e. *awlā*.

Moreover, apart from the clear-cut Qur'ānic verses as well as Arabic poetry and narrations that explained the word *mawlā* to mean *awlā*, the best and most evident proof in this regard is the Holy Prophet's words in the following narration that is reported by Abū-Hurayrah:

> The eighteenth of Dhu'l-Ḥijjah is the day on which the Prophet, at Ghadīr Khumm, took ʿAlī ibn Abī-Ṭālib by the hand and asked, "Do I not have greater authority over the believers (than they have over themselves)?"
>
> "Yes, you do, Allah's Apostle!" the addressees answered.
>
> Hence, the Prophet *(peace and blessings of Allah be upon him [and upon his Household])* declared, "So, as for any one whose master I am, ʿAlī must now be his master."

Likewise, another narration of the same occasion reads,

> The Holy Prophet *(peace and blessings of Allah be upon him [and upon his Household])* said, "O people! Verily, Allah is my Guardian and I am the guardian of the

> believers. I have a greater authority over you than you have over yourselves. So, as for any one who has regarded me as his master, this one (referring to ʿAlī) must now be his master…"

As the Holy Prophet *(peace of Allah be upon him and his Household)* opens his statement with words confirming that he has a greater authority over the believers than they have over themselves, this stands for the best evidence that the word *mawlā* is used to mean *awlā*, because his expression *awlā* was an introductory to his word *mawlā*, which means that the two words must have the same meaning.

As an attempt to distort the meaning of the Holy Prophet's statement on that day at Ghadīr Khumm, some other Sunnites claim that if the word *awlā* holds the same meaning of the word *mawlā*, it should be used instead of it, while it is not accurate to say, for instance, *awlā so-and-so* instead of *mawlā so-and-so*.

To refute this unfounded claim, the word *awlā* holds the same meaning of *mawlā* when it is followed by the preposition *bi*. To explain, to say *mawlā so-and-so* and to say *awlā bi so-and-so* hold the same meaning. Yet, the preposition *bi* is deleted from the word *mawlā* but it cannot be deleted when the word *awlā* is used as a substitute of *mawlā*. Hence, it is acceptable in Arabic to say *awlā bi* instead of *mawlā*.

The word *awlā* is used to express two meanings:

1) It means having greater authority over one than one has over oneself. An example of this meaning is the Holy Prophet's saying, "Do I not have a greater authority (*awlā*) over you than you have over yourselves?"

2) It may be used to mean having a greater authority over X than that Y has over him (i.e. X). An example of this usage is the following Qur'ānic verse: "Lo! Those of mankind who have the greatest claim (*awlā*) to Abraham are those who followed him and this Prophet and those who believe. (3/68)" This means that there are other people who have a claim to Abraham, but those who followed him and this Prophet and those who believe in him have the greatest claim to him.

Likewise, the Holy Prophet *(peace of Allah be upon him and his Household)* is reported to have said, "The people who have the greatest claim (*awlā*) to the deceased are those who have the greatest claim (*awlā*) to his/her inheritance."

However, the difference between the two meanings is that in the first, the one who has the greatest authority over others must be higher than them in rank and position, while in the second, this difference in rank and position is not necessarily required.

Some other Sunnites claim that if the word *mawlā*, mentioned in the Holy Prophet's statement, "As for every one whose master (*mawlā*) I am, ʿAlī

must now be his master," is held to mean priority, preference, and having the greatest authority over all others, but not to mean supporter or devotee, then this will necessitate that the Companions of the Prophet *(peace of Allah be upon him and his Household)*, both the Emigrants (*muhājirūn*) and the Helpers (*anṣār*) must have been so corrupt that they needed one to have a greater authority over them than they had over themselves. This would then disgrace these persons.

To answer, it is not illogical for the Companions to make mistakes and commit wrongdoings in a certain issue so that they needed one who had greater authority over them than they had over themselves. Besides, it is completely wrong to believe that the Muslims had unanimously agreed upon swearing allegiance to Abū-Bakr as their leader and it is completely wrong to believe that the Holy Prophet *(peace of Allah be upon him and his Household)* said, "My community does not agree unanimously on a wrong thing." These two false and unfounded claims are impossible to believe for two reasons:

First, it is not accurate that all of the Muslims agreed to pay homage to Abū-Bakr as their leader; therefore, there was no consensus in this issue, as is proven by Ibn Qutaybah and by the events of history.

Second, the aforesaid tradition that is claimed to have been said by the Holy Prophet *(peace of Allah be upon him and his Household)* cannot be provided as evidence, because not all Muslims have agreed on its authenticity. For instance, Shī'ite scholars do not accept this tradition; therefore, it is incorrect to cite it as evidence in debates. As a matter of fact, this was one of the sayings that were fabricated against the Holy Prophet *(peace of Allah be upon him and his Household)* as an attempt to set aright the evildoings and wrongdoings that were committed by the Companions after his passing away.

In fact, events that took place during the lifetime of Prophet Moses *(peace of Allah be upon him)* were even graver than these which took place after the passing away of the Holy Prophet Muḥammad *(peace of Allah be upon him and his Household)*.

Prophet Moses *(peace of Allah be upon him)* invited his people to monotheism; i.e. to worship Allah the Almighty alone. To prove his prophethood, he, for a long time, showed them so many miraculous signs like the white hand, the staff that swallowed up the sorcery of the sorcerers, with which he smote the rock and rent asunder the river; so, they finally believed in him and worshipped Allah alone. Yet, as soon as he departed from them for a very short time to hold confidential talks with the Lord, appointing his brother and prophethood-partner Aaron as his successor amongst them, ordering them to listen to and obey him, the great majority of them, except for a few, agreed unanimously to terrorize Aaron to the degree that they were about to slay him. They then worshipped a calf, set partners to Allah the Almighty in godhead, and were misled by the Samaritan.

If it was possible for the totality of the people of Prophet Moses** (peace of Allah be upon him) **to act wrongfully and worship a calf, abandon Aaron and even decide to slay him, then why is it not possible for the people of the Holy Prophet Muḥammad** (peace of Allah be upon him and his Household) **to agree upon a wrong matter? Thus, the majority of the Companions were wrong when they took Abū-Bakr for leader and abandoned Imam ʿAlī** (peace of Allah be upon him)**, the true successor to the Holy Prophet, after even they had threatened to slay him.

Narrating the story of forcing people to swear allegiance to Abū-Bakr immediately after the passing away of the Holy Prophet (peace of Allah be upon him and his Household), Ibn Qutaybah writes down in *al-Imāmah wa'l-Siyāsah*:

> As Abū-Bakr sought for some persons who had refused to swear allegiance to him and stayed with ʿAlī (peace of Allah be upon him), he sent ʿUmar to them. So, ʿUmar came and called them while they were inside ʿAlī's house. Yet, they refused to respond to him. He thus ordered that firewood should be brought to him and said, "I swear by Him Who grasps ʿUmar's soul in His Hand, if you do not come out, I will set this house on fire along with every one who is therein."
>
> Some people said to him, "Abū-Ḥafṣ! Fāṭimah is therein."
>
> He said, "So what? Even so!"
>
> Finally, except for ʿAlī, they all came out and swore allegiance to Abū-Bakr…
>
> ʿUmar came to Abū-Bakr and said, "Will you not punish this one who failed to pay homage to you?"…
>
> ʿUmar, accompanying with him a group of people, came to the door of Fāṭimah's house. They knocked the door, but when Fāṭimah (peace of Allah be upon her) heard their voices, she cried with the loudest tone of her voice, "O father! O Allah's Apostle! See howt we are suffering at the hands of the son of al-Khaṭṭāb and the son of Abū-Quḥāfah!"
>
> When the people heard her cries and weeping, they left, weeping as if their hearts were about to break out of grief.
>
> However, ʿUmar and some others remained there until they pulled ʿAlī out of the house. They led him to Abū-Bakr and said, "Pay homage!"
>
> Yet, he answered, "What will you do if I refuse?"
>
> They said, "By Allah save Whom there is no other god, we will behead you if you refuse."
>
> ʿAlī said, "If you do, you will kill a servant of Allah and a brother of

His Messenger."

ʿUmar said, "Yes, you are a servant of Allah. But no, you are not the brother of His Messenger."

Meanwhile, Abū-Bakr kept silent and did not say any word. So, ʿUmar said to him, "Will you not make a decision against him?"

Abū-Bakr answered, "I cannot force him to do anything as long as Fāṭimah is on his side."

ʿAlī then left, heading for the grave of Allah's Apostle weeping loudly, "O Son of my mother, Lo! The folk judged me weak and almost killed me."[1]

ʿUmar did all that as if he had forgotten the brotherhood ties that the Holy Prophet *(peace of Allah be upon him and his Household)* established with Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* after he had brought into brotherhood each couple of his companions. Immediately, after the passing away of the Holy Prophet *(peace of Allah be upon him and his Household)*, ʿUmar denied this fact and said to Imam ʿAlī *(peace of Allah be upon him)*, "Yes, you are a servant of Allah. But no, you are not the brother of His Messenger."

In conclusion, just as it was possible for the people of the Prophet Moses *(peace of Allah be upon him)* to agree unanimously on taking a calf as their god, setting partners to Allah the Almighty in godhead, and abandon Prophet Aaron and even try to slay him, although they had very recently seen the miraculous signs shown to them by Prophet Moses *(peace of Allah be upon him)*, so also was it possible, yet with a greater reason, for the majority of the Companions to take Abū-Bakr as their leader and abandon Imam ʿAlī *(peace of Allah be upon him)* and even try to slay him.

To explain, the people of Prophet Muḥammad *(peace of Allah be upon him and his Household)* abandoned Imam ʿAlī *(peace of Allah be upon him)* and chose for themselves another leader while Imam ʿAlī *(peace of Allah be upon him)* was the Prophet's cousin and successor. In the same manner, the people of the Prophet Moses *(peace of Allah be upon him)* abandoned Prophet Aaron *(peace of Allah be upon him)* and worshipped a calf while Prophet Aaron *(peace of Allah be upon him)* was nearer to Prophet Moses than Imam ʿAlī was to the Holy Prophet Muḥammad *(peace of Allah be upon him and his Household)*. In fact, Prophet Aaron was the brother of Prophet Moses and his partner in prophethood, as is maintained by the Holy Qur'ān that reads, "*And, out of Our mercy, We gave him his brother Aaron, also a prophet.*"[2]

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[1] Quoted from the Holy Qur'ān, this sentence was said by the Prophet Aaron when his people disobeyed him and worshipped the calf.

[2] Sūrah Maryam (no. 19), verse 53.

Besides, the one—i.e. Abū-Bakr—for whom the people of Prophet Muḥammad *(peace of Allah be upon him and his Household)* abandoned his successor Imam ʿAlī *(peace of Allah be upon him)* was at least higher than the calf worshipped by the people of Prophet Moses *(peace of Allah be upon him)*. To explain, Abū-Bakr was at least a human being who had a soul and could speak, while the thing for which the people of Prophet Moses *(peace of Allah be upon him)* abandoned Prophet Aaron *(peace of Allah be upon him)* was an image of a calf that seemed to low, as is stated by the Holy Qur'ān.

Besides, the people of Prophet Moses *(peace of Allah be upon him)* took the image of the calf as god and worshipped it, while the people of the Prophet Muḥammad *(peace of Allah be upon him and his Household)* took Abū-Bakr as their leader whom they obeyed, but not as god whom they worshipped, although their act was very much similar to ascribing partners in godhead to Allah the Almighty. There must however be a difference between the two states.

In conclusion, with the slightest view, it is noticeable that what the majority of the Companions did immediately after the passing away of the Holy Prophet *(peace of Allah be upon him and his Household)*, especially after he had appointed Imam ʿAlī *(peace of Allah be upon him)* as the next leader of Muslims and his successor, was not strange or unimaginable, taking into consideration the fact that such deeds took place in the past nations.

For instance, the people of Prophet Moses *(peace of Allah be upon him)* did the same thing when they abandoned the Prophet Aaron *(peace of Allah be upon him)* after he had been appointed as their prophet's successor and worshipped an image of a calf, neglecting the warnings issued by the Prophet Aaron.

Besides, the Holy Prophet Muḥammad *(peace of Allah be upon him and his Household)*, during his lifetime, very frequently foretold his companions that some, or the majority, of them would forsake their faiths and fall away from the instructions of their religion. Moreover, some Prophetic texts confirmed by way of clear-cut notification, not indirect insinuation, that some people would revert to their old ways and turn back on their heels, as is expressed by the Holy Qur'ān, as soon as the Holy Prophet *(peace of Allah be upon him and his Household)* would depart this life, and they would contrive what they would contrive.

Of course, the Holy Prophet's prediction would never fail to come true. Immediately after his passing away, the Companions forsook his instructions, left Imam ʿAlī *(peace of Allah be upon him)* behind their backs, and hurried to choose for themselves a leader, violating the Holy Prophet's statements and decrees. As they decided to deprive Imam ʿAlī *(peace of Allah be upon him)* of the right to leadership, which Allah the Almighty and His Prophet had decided for him, they provided a big variety of pretexts. For instance, Abū-ʿUbaydah

ibn al-Jarrāḥ claimed that Imam ʿAlī *(peace of Allah be upon him)* was too young to lead the community, as is stated by Ibn Qutaybah in *al-Imāmah wa'l-Siyāsah*. Others prevented him from assuming the position of leadership out of envy, because Imam ʿAlī *(peace of Allah be upon him)* enjoyed so many virtues and had so many excellences and distinctive features that none else could have the like of them. For example, Imam ʿAlī *(peace of Allah be upon him)* was the foremost to accept Islam, the first to perform prayers, the only one (from among the Companions) whom the Holy Prophet gave a share in the mutual imprecation of Allah's curse upon the lying party, the only one whom the Holy Prophet *(peace of Allah be upon him and his Household)* declared to be his own self, the one about whom the Verse of Purification was revealed, the one whose position to the Holy Prophet was the position of Prophet Aaron to his brother Prophet Moses, the one to whom the standard of war was given on that day before the conquest of Khaybar, the one introduced by the Holy Prophet as being loved by Allah and His Apostle, the one whom the Holy Prophet wished to join him in the meal of the grilled bird, the one with whom the Holy Prophet established fraternity ties on the day when he brought each couple of his followers into brotherhood, and the only one whose door to the Mosque was not blocked, in addition to tens of virtues due to which Imam ʿAlī *(peace of Allah be upon him)* was envied by the people, except those whom Allah guided to the truth.

Moreover, Imam ʿAlī's right to leadership was usurped perhaps because of his firmness in the religion of Allah and unmatched courage in wars, since he slew the heroes of the polytheists; the religion of Islam would not have persisted had it not been for Imam ʿAlī's sword. For this reason and many others, the Arabs incurred his enmity and waited for any opportunity to revenge themselves on him. Of course, it was impossible for them to find such an opportunity during the lifetime of the Holy Prophet *(peace of Allah be upon him and his Household)*; therefore, as soon as the Holy Prophet departed this life, they seized the opportunity and helped each other deprive Imam ʿAlī of his right to leadership.

Let us now cite a few examples of the Holy Prophet's warnings against the apostasy of his followers after his passing away. All these examples are quoted from the Sunnites' most reliable reference books of Prophetic traditions:

Ṣaḥīḥ al-Bukhārī, Book: Genesis of Creation, Chapter: Allah's saying, "Allah chose Abraham for friend."(1)

Through his chain of authority, al-Bukhārī reports ʿAbdullāh ibn ʿAbbās to have said, "After your death, you shall be resurrected barefooted, naked, and unarmed. '*As We originated the first creation, so shall We reproduce it; a promise binding on Us. Surely, We will bring it about.*'(2) The first one to be clothed shall be (the Prophet) Abraham. Some of my companions shall be taken towards the right side and towards the left side. I will intrude and say, 'These are my companions. Take care of my companions.' It will be then said to me, 'Since you departed them, they have turned back on their heels.' I will repeat the same words of the virtuous servant (i.e. the Prophet Jesus), 'I was witness over them as long as I was amongst them…'"

The compiler of this book comments: The same narration, yet with other forms, is re-cited in *Ṣaḥīḥ al-Bukhārī* in more than one chapter. For instance, it is cited in *Book: Genesis of Creation, Chapter: Allah's saying, "And mention Mary in the Book"* and *Book: Qur'ānic Exegesis, Chapter: Allah's saying, "And I was witness over them*."(3) where the narration read: … I will say, 'O Lord, these are my companions.' It will be said to me, 'You do not know what mischief they made after you.' I will then repeat the same words of the virtuous servant (i.e. the Prophet Jesus), 'I was witness over them as long as I was amongst them…'"

The same narration is also cited in *Book: Qur'ānic Exegesis, Chapter: Allah's saying, "As We originated the first creation, so shall We reproduce it,"* and in *Book: Fine Foods, Chapter: Way of Resurrection*(4) and *Chapter: the Divine Pond*,(5) where the narration is reported through various chains of authority, and in *Book: Seditions*,(6) *Narration No. 2.*

The same narration is also mentioned in *Ṣaḥīḥ Muslim*, *Book: Purity, Chapter: Recommendation of Washing the Forehead and Part of the Forearm in the Ritual Ablution,*(7) *Book: Virtues, Chapter: Proving the Pond*

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(1) *Kitāb bid' al-khalq, bāb qawlu allāhi taʿālā wa'ttakhadha allāhu ibrāhīma khalīlan*

(2) Sūrah al-Anbiyā' (no. 21), verse 104.

(3) *Kitāb al-tafsīr, bāb wakuntu ʿalayhim shahīdan*

(4) *Kitāb al-riqāq, bāb kayfa al-ḥashr*

(5) *bāb al-ḥawḍ*

(6) *Kitāb al-fitan*

(7) *Kitāb al-ṭahārah, bāb istiḥbāb iṭālat al-ghurrah wa'l-taḥjīl fi'l-wuḍū'*

of our Prophet,[1] where the narration is reported through several chains of authority, and *Book: Paradise, Chapter: Extinction of the World*.[2]

The same narration is also recorded in *Ṣaḥīḥ al-Tirmidhī* (vol. 2, page 68) through two chains of authority and in vol. 2, page 199, through other two chains of authority.

Al-Nassā'ī, in his book known as *Ṣaḥīḥ al-Nassā'ī*, quotes the same narration in vol. 1, page 295. Ibn Mājah, too, records it in *Sunan Ibn Mājah*, *Chapter: Rituals*,[3] page 266.

In addition, the Holy Prophet *(peace of Allah be upon him and his Household)*, through a manifest indication, foretold Abū-Bakr in person that he would originate heresies after his passing away.

In his book entitled *al-Muwaṭṭa'* (page 197), Mālik ibn Anas, through his chain of authority, reports Abu'l-Naḍr, the client of ʿUmar ibn ʿUbaydullāh to have said that he was informed that the Apostle of Allah *(peace of Allah be upon him and his Household)* said about the martyrs of the Battle of Uḥud, "As for these martyrs, I testify about them."

Abū-Bakr asked, "O Allah's Apostle! Are we not their brothers? We accepted Islam just as they did and we fought just as they did."

Yet, the Apostle of Allah *(peace of Allah be upon him and his Household)* answered, "Yes, you did. But I do not know what heresies you will originate after my departure."

So, Abū-Bakr wept and said, "Shall we be alive after you?"

(*The compiler of this book comments*) It is very strange to read that some Sunnite scholars, having failed to find any fault with the chains of authorities that reported the Prophetic prediction about the apostasy of some of his companions, explained that the Holy Prophet *(peace of Allah be upon him and his Household)*, by these texts, referred to some Arabs of the desert who refrained from paying the *zakāt* rates, such as Mālik ibn Nuwayrah and others who lived outside the city of al-Madīnah and none of them saw the Holy Prophet *(peace of Allah be upon him and his Household)* except once or twice only.

Of course, this interpretation is refutable and improbable, because it is in clear-cut violation of two words mentioned in the Prophetic texts at issue:

The First word is ***apostasy***. To explain, as has been earlier cited, the Holy Prophet *(peace of Allah be upon him and his Household)* confirmed openly that he had greater authority over the believers than they had over themselves—a fact that all of

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[1] *Kitāb al-faḍā'il, bāb ithbāt ḥawḍi nabiyyinā*

[2] *Kitāb al-jannah, bāb fanā' al-dunyā*

[3] *abwāb al-manāsik*

his companions confessed. He then declared, "As for every one whose master I am, ʿAlī must now be his master." That is, every one over whom the Holy Prophet had greater authority than he had over himself must regard ʿAlī as having a greater authority over him than he had over himself. Of course, the Holy Prophet *(peace of Allah be upon him and his Household)* declared this decree after he had informed them that he would soon depart this life.

On the strength of these facts, the Holy Prophet *(peace of Allah be upon him and his Household)* must have intended to declare Imam ʿAlī ibn Abī-Ṭālib *(peace of Allah be upon him)* as the next leader and successor after him.

Unfortunately, as soon as the Holy Prophet *(peace of Allah be upon him and his Household)* passed away, these *Companions* disobeyed him, cast his decree behind their backs, took Abū-Bakr for leader, changed the person they had been told to follow for another one, raided on Lady Fāṭimah's house and were about to set it on fire along with all those who were therein, although Lady Fāṭimah, the doyenne of the women of the worlds and the dearest person to the Holy Prophet *(peace of Allah be upon him and his Household)*, was there in that house. They had already heard her father saying about her, "Whoever harms Fāṭimah has harmed me." That was not all, they then took Imam ʿAlī *(peace of Allah be upon him)* out of his house by force and were about to slay him, while he was the brother, son-in-law, and cousin of the Holy Prophet *(peace of Allah be upon him and his Household)* and the father of his grandsons; and he was one of those whom Allah the Almighty purified with a thorough purification and the one whose position to the Holy Prophet *(peace of Allah be upon him and his Household)* was the same as Aaron's position was to his brother Moses.

In view of that, the word apostasy, mentioned in the Holy Prophet's traditions being considered, suits such repulsive acts rather than refraining from paying the *zakāt* levies by some Arabs of the desert.

The second word is ***companions***. The word *companion* applies to those persons who accompanied the Holy Prophet *(peace of Allah be upon him and his Household)* during his residence in his homeland, journeys, military campaigns, privacies, doings, and movements, followed him in the five daily ritual prayers, and were always present wherever he would be—such as Abū-Bakr, ʿUmar, ʿUthmān, ʿAbd al-Raḥmān ibn ʿAwf, Saʿd ibn Abī-Waqqāṣ, and Abū-ʿUbaydah ibn al-Jarrāḥ— rather than other people who lived outside the city of al-Madīnah and did not see the Holy Prophet except once or twice throughout his lifetime.

In fact, this fact is too clear to require any further illumination, but one to whom Allah did not decide to give light will never get light from any other source, and one whose heart Allah causes to be blind, will have no other remedy than Hellfire.

Allah the Almighty says in the Holy Qur'ān,

> "Indeed, We have created for hellfire many of the jinn and the men. They have hearts but they understand not with it; and they have eyes but they see not with them; and they have ears but they hear not with them. They are like cattle! Nay, they are more astray. These are they, the heedless ones."[1]

I would like to conclude this discussion with some poetic verses that were composed by Ḥassān ibn Thābit on that day at Ghadīr Khumm after the Holy Prophet *(peace of Allah be upon him and his Household)* appointed Imam ʿAlī *(peace of Allah be upon him)* as his successor and the next leader of the Muslims:

The majority of Sunnite and Shīʿite master scholars report that Ḥassān ibn Thābit, the poet of Islam, came to the Holy Prophet *(peace of Allah be upon him and his Household)* after the appointment of Imam ʿAlī *(peace of Allah be upon him)* as the next leader and the master of all Muslims, and said, "O Allah's Apostle! Allow me to say something that will please Allah on this occasion?"

"Yes, Ḥassān! You may say in the Name of Allah."

So, Ḥassān chose a height to stand on, while the Muslims paid attention to him. He then recited:

On the day of Ghadīr, their Prophet called them
In Khumm; How great the Prophet's call was!
Saying, "Who is your master and leader?"
They answered and showed no negligence:
"Your Lord is our Master and you are our Leader
And none of us will disobey you in this regard."
He said: "Stand up, ʿAlī, for I will appoint you
The Imam and the guide after me
This is the leader of those whose master I was
Hence, be faithful and sincere followers of him."
And then he prayed:" O Allah! Support his supporter
And be the enemy of him who will oppose ʿAlī."

Upon finishing, the Holy Prophet *(peace of Allah be upon him and his Household)* said to him, "Ḥassān, you shall always be supported by the Holy Spirit as long as you defend us with your tongue."

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[1] Sūrah al-Aʿrāf (no. 8), verse 179.